OF THE

INTERCHANGEABLE COVRSE, OR VARIETY OF THINGS IN THE WHOLE WORLD; AND THE CONCVRRENCE OF ARMES AND Learning, through the first and famousest Nations: from the beginning of Ciuility, and Memory of man, to this Present,

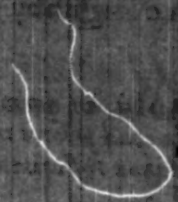
MOREOVER, WHETHER IT BE true or no, that there can be nothing sayd, which hath not bin said heretofore: And that we ought by our owne Inuentions to augment the doctrine of the Auncients; not contenting our selues with Translations, Expositions, Corrections, and Abridgments of their writings.

Written in French by *Loys le Roy* called Regius
and Translated into English by *R. A.*

Inest rebus omnibus quidam velut orbis, vt quemadmodum Temporum vices, ita Morum vertantur; nec omnia apud priores meliora: sed nostra etiam ætas multa Laudis, & Artium Lamenda posteris tulit. Tacitus.

AT LONDON
Printed by *Charles Yetsweirt* Esq. at his house in Fleetestreete neere the Middle Temple gate.
1594.

CVM PRIVILEGIO
Regiæ Maiestatis



TO THE RIGHT HONORABLE MY SINGVLAR GOOD LORD:

Sir *Iohn Puckering* Knight, Lord Keeper of the great Seale of England.

HAuing heretofore (for the great liking which I saw generally conceiued of this worke) perused, allowed, and at my better leisure translated it into English, for the benefit of such as were not sufficiently acquainted with the French; I was bold, ere the Translation were fully finished, to acquaint your L. with the Argument: who concurring with the rest in good liking and iudgement, my intent to publish it vnder your L^s. Patronage, was thereby fully confirmed.

SO that the Picture, which it pleased your L. to like of heretofore, being in his first lineaments but rudely shadowed; is now presented with all his principal colours perfected and accomplished. I haue bin carefull to perfect it by the Paterne, and to limme it according to life: yet when I haue all don, it is but a Counterfait; which wanteth much of the perfection of the Principal.

THE substance is none of mine; I challenge nought but the shadowe: wherein if the substance be truely represented, I hope it may be allowed of, though it be not curiously beautified.

I CONFES, it were better to put forth his owne Inuentions, for him that hath means to do it: and that, which this Author affirmeth, namely, that Translations are more painful then praise-worthy, is by me also acknowledged. For diligence assisted with iudgement is herein chiefely requisite; and not any excellent knowledge thereunto required: which appeareth more in inuenting of it selfe, then in translating out of others. Which though it be done neuer so faithfully and elegantly, yet cometh alwaies short of the good grace of the Original: as this Author acknowledgeth, notwithstanding Theodore Gaza an excellent Translator affirme the contrary.

BVT mine owne wit and Inuention, being vnable to write or inuent any thing worth the reading, yet my wil being a welwisher

to all good Inuentions; I thought it more commendable, to commend and communicate to others, that which other men haue excellently inuented (being not able myselfe to attaine to so much excellency) then in publishing any fabulous fancy of mine owne, or matter of meane account, (as many do now adaies) to shew some arrogancy ioyned with my insufficiency.

THIS worke is a Comparison of this later age, with all antiquity in Armes, in Learning, and all other Excellency. There was neuer any mighty Empire or Monarchie, Kingdom, or Common-wealth, but is here represented; no famous Founder or Gouernor of State, no learned Law-maker, or worthy Warriour, but is here mencioned; and ech of them to the other in all conueniences and contrarieties compared: which being don by a man of great learning and iudgment, to men of much businesse and employment (as to your L. especially) who haue no time to fetch euery thing from the Fountaine, search all Antiquitie, and read the Histories of all nations, must needs be much auaileable; and the pleasure thereof to all sorts of men accordingly answerable.

MY duety to your L. (to whom this hath bin long intended) hath at length commanded an Intermission of mine ordinary studies and exercises for the reuiewing and publishing hereof; vnder whose fauourable protection it is now communicated vnto all: who, continually partaking of your L. equity, goodnes, and benignitie, are bound with me to pray for the continuance of your honour, health, and happines euerlastingly.

From the Middle-Temple the 6. of October. 1594.

Your L. in seruice

humbly deuoted

Robert Ashley.

THE SVMMARIE OF THIS WORKE.

BECAVSE the Discourse following is long, and somewhat difficult to comprehend, by reason of the diuersitie of matters contained therein; I haue gathered, and set downe, first: The Summarie of the whole worke; Then of euery Booke in order; to giue more light vnto the Readers, for the vnderstanding thereof. In the whole worke therfore are represented, the successiue, or rather alternatiue changes of the whole world, aswell in the higher or superiour, as lower and inferiour part thereof; and how by the concurrence of Armes and Letters, thorough the most renowmed Nations of the world, all liberall Sciences, and Mechanical Arts, haue flourished together, fallen, and bin restored, diuers times in proces of Age: With a comparison of such Nations as haue excelled, both in power and knowledge; of the great Empires, and renowmed Monarkes, vnder whom these notable mutations of mankind haue hapned; and conferring of this our present, with the famousest former Ages, to know wherein it is either inferiour, superiour, or equall to any of them.

THE FIRST BOOKE.

THE Enterchangeable course, or Variety obserued in the motions of Heauen, and the Heauenly Spheares, (whereon are depending the Changes which happen in this inferiour World) are declared in the first Booke. The Vicissitude which the fower Elements haue one with an other, and euery one by himselfe. How all things in the World are tempered, and conserued by others, that are contrarie, and dislike. The Intercourse of Shadowes, Daies, and Seasons of the yeare; and the Diuersitie of habitations of the Earth: and other thinges, according to the difference of places. The Variety and Vicissitude of Men; of Nations, Cities, Common weales, Kingdomes, and Empires.

THE II. BOOKE.

THE Variety of Tongues vsed thorough out the world; both Learned, and Vulgar. The Beginning of them, Continuance, Perfection, Corruption, Chaunge, and Losse of the old; Introduction of new; Translation out of one into an other; Imposition of Names to things; Inuention and profit of Letters; Diuersitie of Characters, and Writings, Instruments and Matters to write with. Of Priming, Orthographie, and Pronunciation.

THE III. BOOKE.

THE Vicissitude, and Inuention of Arts: And how Men from their first simplicitie and rudenesse, haue attained to the Commoditie, Magnificence, and Excellencie of this time.

THE

THE IIII. BOOKE.

THé Intercourse of Armes, and of Leuers, concurring in the coniunction of Power and Wisdome, amongst the most renowmed Nations of the world: And who haue bin the first, and Auncientest of all, that haue excelled in both. The Power, Knowledge, and other Excellencie of the Egiptians, Assyrians, and Persians. A Comparison of the great Monarchies, the Egiptian, Assyrian, Median, Persian, and Parthian, in their situations, beginnings, largenes, renuenewes, riches, mightines; & of such famous Monarchs as founded them; and vnder whom they perished. Of the Egiptian Priests or Prophets; of the Chaldees, Mages, Brachmanes, Druydes, and others of Religion and Learning amongst the Auncients. Nobilitie amongst the Egiptians, Persians, Assyrians, Indians, Scythians, Thracians, and other auncient and modern Nations. The exquisite Artisans, and workmanship of the Auncients.

THE V. BOOKE.

OF the Learning, Poesie, Eloquence, Power, and other Excellencie of the Greekes. A Comparison of them with the Egiptians, Assyrians, Persians, Indians. The Empire of Greece. A Comparison of Alexander the great, with Cyrus, Agesilaus, Themistocles, Pericles, Achilles, Vlysses, Diomedes, Bacchus, Hercules, and others. A Comparison of the Grecian Philosophers, with the Chaldees of Babylon, and the Priestes of Egipt. The Nobilitie of auncient Greece. The Artisans and workes of the Grecians.

THE VI. BOOKE.

OF the Power, Warfare, Learning, Eloquence, Poesie, and other Excellencie of the Romaines. The fall of their Power, Learning, and Eloquence.

THE VII. BOOKE.

A Comparison of the Romains with the Egiptians, Assyrians, Persians, Greeks, and Parthians; in Power, Warfare, Learning, Language, Eloquence, Poesie; and in the workmanships of other Arts: of the Romain Empire with the Assyrian, Median, Persian, Macedonian, and Parthian. The birth of Rome, and continuance thereof, and conferred with the 4. Ages of mans life. A comparison of Rome with Babylon, and Constantinople; of the Romain common wealth, with the Lacedemonian, and Carthaginian: of the power of Alexander the great, with that which the Romains had in his time: and if when he had conquered Asia, he had turned his forces against Europe, what might haue hapned by the iudgement of Liuie. Of Pompey the great with Alexander, Hercules, & Bacchus, according to Plinie: Of Iulius Cæsar with Alexander, according to Appianus Alexandrinus; of Iulius Cæsar and Augustus, with Romulus, and Numa, of Romulus with Cyrus, Theseus, Arsaces, and Semiramis, who founded Cities, or Kingdomes, or Monarchies.

A Com-

A Comparison of the Romain warfare with the Parthian, Carthaginian, & Assyrian: Of the Romain Learning, and other excellencie, with the Grecian, Egiptian, and Chaldean: Of the Latin Authours with the Greek; namely of Cicero with Demosthenes. The Ciuil Law of the Romains. A Comparison of the Latin tongue with the Greek.

THE VIII. BOOKE.

OF the Religion, Power, knowledge, and other excellency of the Arabians, or Sarasens, and other Mahometists. A Comparison of Mahomet with Licurgus, Minos, Numa, Zoroastes, Charondas, Zaleucus, Trismegistus, and other heathen Lawmakers, or Founders of Cities and Empires. The Power of the Arabians, or Sarasens, compared to the Romain, Macedonian, Persian, Parthian, Assyrian, & Egiptian. A Comparison of the Arabian learning with the Greek, Egiptian, Chaldean, Persian, Romain, or Latin: Of the Arabian tongue, with the Greek, Latin, and Hebrew.

THE IX. BOOKE.

COntaineth the sequence of the Power and Religion of the Mahometists; as of the first Turks, Corasmians, Tartarians; of the Souldan, of the Ottoman, of the Sophi: where there is mention made of the estates of the great Cham of Cathay, of the king of Narsingue, of the Moscouite, and of Presbiter Iohn, because they began, or grew vp at that time, notwithstanding they haue other Religions.

THE X. BOOKE.

HOw that in this age haue bin restored the tongues, and knowledges, after they had surceased about almost twelue hundred yeres, hauing newly receiued great light, and increase, where are considered, the meruailes of this present age, thorough Europe, Asia, Affricke, The new-found lands, in the East, West, North, and South: beginning at the great, & inuincible Tamberlan, whose power, valiancy, and felicity is briefly represented. During whose raign began the restitution of Learning & of Arts: By what persons & means it hath bin continued in diuers nations: The Princes that most haue fauoured it. Moreouer how that many goodly things vnknowen to antiquity haue bin newly found out, especially Printing, The direction to sayle by the needle of steele rubbed on the Lode-stone, caryng alwaies the point answerable to the place where we imagine the pole Artique, by meanes whereof the whole Sea hath bin sayled ouer, and the whole world knowne thorough out. Then the skill of Ordinance, and Artillery, which hath made all other auncient military instruments to cease, which by this one are all surpassed in impetuosity, swiftnes, and violence. Also how amongst the meruailes of this age haue risen new and strange Diseases vnknown heretofore, and diuers Sects haue sprong vp in all countries, which haue much altered the common quiet, and weakned the mutual charitie of men.

THE XI.

THE XI. BOOKE.

THis Age is compared, vnto the former ages moſt famous in deedes of Armes, conduct of States, excellencie of Learning, perfection of Workmanſhip, nouelties of Inuentions, Nauigations neuer attempted heretofore, & diſcouering of New lands, vnknowen to Antiquitie: to know wherin we are inferiour, or equall to the Auncients; and wherin we ought to be preferred. Firſt of all is conferred our modern Warfare, with the auncient Greek, and Romain; Tamberlan is compared with Ninus, Seſoſtris, Cyrus, Darius, Alexander, Arſaces, Hannibal, Iulius Cæſar, Conſtantine, Attila, and Charles the great. Then followeth the Compariſon of our modern Kingdomes, Empires, Monarchies, and Common weales, with the Auncient. Of Militarie Nations, Armies, Battailes by ſea and by land, Sieges, & Aſſaults of Fortreſſes. Of Nauigations, and diſcoueries of Countries, Peregrinations, and Voiages by land. Of the Wealth of the preſent time, with that of the time paſt. Of the Manners of this Age, with the former. Finally of the Learning of this age with the Auncient; in Philoſophie, Eloquence, Law, Policie, Phyſick, Poeſie, Aſtrologie, Coſmographie, and the other Mathematicks. Then commeth the Concluſion of the work, by the which there is a viciſsitude reſolued on in all matters: And how it is to be feared, that Power, Wiſdom, Learning, Sciences, Bookes, Induſtrie, Workmanſhips, and the Knowledge of the world, being now come to ſo great Excellencie, ſhould fall againe: as they haue done in times paſt.

THE XII. BOOKE.

COnſidering then, that the variable diſpoſition of humane things, is to be readie to fall, when they are at the higheſt; and that vertue & vice are come to their top, and perfection; doubting leaſt among ſo many Partialities, and Hereſies (wherof the world is full) and the Warres which threaten vs on euery ſide, that Learning might come to be diſpiſed, and be as looſely left off, and neglected, as heretofore it hath bin diligently followed, and regarded: To the end to preuent ſuch a miſchiefe, and to aduize the ſtudious to remedie it, as much as they may; I haue added an Inquiſition on the common ſpeach of men, by which they haue alwaies maintained, and do yet maintaine, That nothing can be now ſaid, which hath not bin ſaid heretofore. Wherein I endeuour to ſhow, that there remaineth yet much to be ſaid, and that the trueth hath not bin thoroughly diſcouered, neither all knowledge foreſtalled by our forerunners: Admoniſhing the Learned, to adde that by their owne Inuentions, which is wanting in the Sciences; doing that for Poſteritie, which Antiquitie hath done for vs; to the end, that Learning be not loſt, but from day to day may receiue ſome increaſe.

OF THE VARIETY OF THINGS.

The first Booke.

INtending to represent according to my ability the interchangeable course and alteration of all things in the worlde, together with the causes of the principall chaunges and varieties, to be perceiued as well in the superiour, as in the inferiour part thereof, sithence the time that the first memory of man began euen to this present, I most humbly acknowledge the diuine prouidēce of God to be aboue all, beleeuing assuredly, that God almighty, maker, and gouernour of this great worke so excellent in beauty, so admirable in varietie, and so singular in continuance, (to whome I pray to ayde me in this so high, so long, & so difficult an enterprise hytherto neuer attempted of any) is carefull of all affaires happening therein, euen to the least: containing in himselfe the beginning, the end, and the meanes of them all, and pursuing the order which he hath giuen to the world, from the beginning in creating it, will that it be tempered by alternatiue chaunges, and maintayned by contraries, his eternall essence remayning alwaies one and vnchangeable.

First of all then the heauen, notwithstanding it hath receyued of God the maker thereof many excellencies amongst other creatures, beyng round, and hauing throughout his extremities or vtmost partes distant or removed from the middle or inmost parte, which is the most perfect figure, and most like vnto it selfe: on which he hath also bestowed continuall circular motion, exempted from the wandring and inconstancie of others, turning it by the same, and in the same, and to him selfe, wherein he doth persister: yet neuertheless, since it hath a body, it can not wholy warrant or preserue it selfe from alteration & chaunge. The Auncients made eight spheres in it, of the firmament, and of the seuen Planets, but since haue beene obserued the ninth, and the tenth: our later Astrologers affirming that the tenth doth turne round about the worlde in 24. houres, goyng by the right side from East to West, and by this so swift and impetuous motion, doth force and carry with it all the other inferiour spheres, and doth make them make the same turne in the selfe same space of time, although that their proper motions be contrary vnto it, drawing on the left side from West to East: namely the ninth being the slowest, in 49. thousand yeares; The eighth to

haue two, thone of 36. thousand yeres, thother of seuen thousand. The sphere of Saturne in 30. yeres: of Iupiter in 12: of Mars in two: of the Sunne, Venus, & Mercury in one yere: of the Moone in 28. daies.

Time also was made with heauen, and with the starrs, so that hauing had the selfe same beginning they shall also haue the same end, when the world shall be dissolued, returning into their auncient Chaos, and former darknes. For the daies, moneths, yeres, and ages, which were not before that the heauen and the starres were created, incontinently began with them, and number was distinguished and obserued by their course: That is, the entercourse of daies and nights by the daily motion of the firmament; The moneth, after that the Moone hath gone ouer her whole circle, and attained to the sunne; The ordinarie yere, when the sunne hath accomplished his course; The great yere, when the seauen Planets, and thother fixed starrs, returne to their first places, representing the same nature which was at the beginning. The liues of all things and the prefixed time of their continuance, being determined by lesser or greater numbers, according to the disposition of the matter whereof they are made: springing, growing, florishing, diminishing, perishing, in certaine times, and by vnequall spaces, being reduced to the selfe same end, euery one feeling his corruption to be the cause of another generation. Insomuch that it seemed vnto Plato that the world was nourished by the consumption, and decay of it selfe, producing alwaies new creatures vnto the old, and raising vp of others like vnto them in the places of those that were perished: without suffering the kinds to faile, or surcease, which by this meanes do alwaies remaine as it were immortall. But howbeit the world is round, and hath not in it either high or low; considering that the place which is in the midst ought not to be termed high or low; nor that which compasseth about be called the midst; neither hath in it any part differing from the other, if regard be had vnto the midst, and euery other opposite thing: notwithstanding in respect of our selues we say that it hath high & low, right and left: That Pole which we see being termed low according to Aristotle, & thother which is hidden from vs, high: And the East, whence the first motion proceedeth is the right side; The West, is the left, whence commeth a motion contrary to the former: Then the Astrologers and Philosophers affirme, that from the superiour part of the world there discendeth a certaine vertue accompained with light and heat, which some of them do call the spirit or soule of the world; others say it is nature, which mingleth it selfe with the masse of this great body, penetrating, quickening, norishing, and moderating al these variable thinges vnder the Moone, which being of such efficacy, beginneth first with the fire and the aire, which being moued by the celestial mouings, doe afterwardes moue the water, and the earth, and consequently the natures compounded of these fower Elements, as wel men, beasts, birds, and fishes, as plants, trees, herbes, and mettals: That there is the first mouing, whereof do depend all other inferiour motions, and al essence whatsoeuer: That there hence do proceede diuers temperatures of bodies, inclinations of mindes, manners of men,

properties of nations, vices and vertues, health and sicknes, force and feeblenes, shortnes and length of life, mortality, riches and pouertie, prosperitie and aduersity. That there hence al estates and sects do take their beginnings, their course, continuance, and their ends: In briefe, that al this inferiour world doth obey the superiour, & is gouerned by it: Especially that all humaine affaires do depend thereon, and yet are to be preuented by deeds: not that such effects doe necessarily come to passe, and inuiolably by a fatall Law: but that they may be auoided by wisedome, or turned from vs by diuine praiers, or augmented or diminished, or moderated by nurture, custome, and instruction.

First that the Sunne lightning all things with his beames doth giue euident proofe thereof, who rising and setting maketh the day and the night, by comming towards vs, and going from vs, causeth the yeres continually to be renewed, and by the obliquity or crookednes of the Zodiacke with the helpe of the twelue signes which are in it, doth distinguishe by his Solstices and Equinoxes, the fower seasons of the summer and winter, of the spring and harueft: In the which consisteth the vicissitude of life and death, and the change of all thinges by the mediation of the first qualities, hot and cold, drie and moist, being duely tempered for generation, and vnproportionably distempered for corruption.

Secondly the Moone euery moneth increasing, decreasing, or at full, doth diuerstly dispose those humors ouer which she is predominant, shewing amongst other meruailes her manifest power ouer the ebbing and flowing of the tydes in the Ocean. Then the other starres both wandring and fixed do breed in the aire changes of heat and cold, winds, thunder, raine, haile, & snow, and by their aspectes, eclipses, oppositions, coniunctions, distances, apparences, obscurities, greatnesse, swiftnesse, slownesse, do bring foorth great, and diuers generall, and particuler euents; of warres, dearthes, famines, plagues, of inundations, of drouthes, and heates; according to the correspondency of the parts of heauen and earth, the disposition of the matter which they meete with all, and diuersity of the time in which they worke their effects. So the causes both of these cotidian, menstruall, annuall, and other the rarest mutations happening here below, are attributed to the celestiall motions, and to the quality of the matter whereon they worke. Considering, that in the world, the elements, and their compounds are as the matter, the celestial bodies, & superior intelligences, as efficient causes which by their heat, & light in proceeding, giue motion to all inferiour things. First the daily motion which the firmament maketh is cause both of liuing and of dying; and the annuall course of the Sunne assisted with the Moone & other starres, of the continuation and successiue change. But the most rare and admirable mutations in states, sectes, and arts, ought to be referred to the ninth and eight sphere: the diuersity which is found in them proceeding of the variable motion of that sphere, sometimes to the East, sometimes to the West, now to the South, then to the North which is called the motion of trepidation. The Arabians also haue diuided this longe space of time, by the great coniunctions of the Planetes, namely of the three superiour Saturne, Iupiter, and Mars: which they maintayne to haue more power ouer the principall alterations

of this inferiour worlde, according to the qualities of the triplicities in the which they happen, as fiery, ayrie, watery, or earthly. That there haue already beene seuen, in the space of fiue thousand, fiue hundred and thirty yeares, (for so many the Hebrewes reckon from the beginning of the worlde,) and that the eigth shalbe in the yeare of Christ 1604. The Chaldees, Persians, Egyptians, and auncient Grecians iudged of the notable euents of the worlde by the Eclipses of the Sunne and Moone, and by those Starres, which haue their aspectes, towarde the places of the Eclipse, or which arise togither, or which are in the midst of heauen. Belus the Babylonian, (as Seneca alledgeth) appointed the times both of the deluge, and conflagration of the world, affirming that then all earthly substaunces should be burnt, when all the starres hauing now diuers courses, should meete togither in the signe of Cancer, vnder the same place, in such a position as a straight line might passe through all their circles: And then should all be drowned, when the same starres in the like sort should meet in Capricorne, both signes of great efficacy, & power, in chaunging of the yere. The ancient Poetes vnder the fables of Phaeton, & of Deucalion, and Pyrrha, haue represented these two ruines of the world, the one by fire, the other by water. Also the Egiptiã priest in Plato his Timæus discoursing with Solon, saith that many ruines haue come vnto the world & shal come hereafter, the greatest by fire and water: the lesser by earthquakes, wars, famine & pestilence.

And that the tale of Phaeton the sonne of the Sunne is not altogether estranged from truth, that is, that being mounted on his fathers chariot, & not able to guide it aright, he burnt things on earth, and was slaine himselfe with lightning: for as much as in long space of time do happen many such destructions by fire, by reason of the disorder happening about the earth, & in the celestiall motions. That then those which inhabite in the mountaines, & in drie places, are sooner destroyed then such as dwell by the seaside or neare the riuers. But contrarywise when it pleaseth God to cleanse the earth by inundations, then the dwellers on plaines, and valleys, to be forceably caried into the sea by the impetuositie of riuers, while the inhabitauntes of the hils remaine in safety. That those which remaine after such tempests are ignorant of that which is past, and vnfurnished of learning, which by little and little they recouer afterward.

Others say, that in long space of time there are certaine periods appointed for the world, which while they endure, all things do come to their vigour; and which being ended, they do al perish: but that al of them end their course within the reuolution of the great yere. And that when the one commeth to end, and the other is ready to begin, there are many strange signes seene both in earth and in heauen. Wherefore many are of opinion that some great alteration doth approch, considering the signes which within these fewe yeres haue appeared in heauen, in the starrs, in the elements, and in al nature. Neuer were the Sunne and Moone eclipsed more apparantly; neuer were seene so many Comets, and other impressions in the aire; neuer did the Sea and the riuers so violently ouer flowe their bankes; neuer haue bin heard such earthquakes; neuer were borne so many and so hydeous monsters: Neither hath there euer bin seene since the memory

of man,

of man, so many and so often changes to come to passe in Countries, Nations, Maners, Lawes, Estates, and Religions. The course of the sunne is no more such as it was wont to be in old time, neither are there the same points of the Solstices and Equinoxes: but within this fourteene hundred yeres since Ptolomey liued, who was a most diligent obseruer of the course of the world, it is come neerer vnto the earth then at that time it was, about ewelue degrees. Moreouer they say, that all the parts of the Zodiacke and the whole signes haue chaunged their places; and that the earth is remoued from his first situation, being not entierly & absolutely (as afore it was) the center of the world. Some also (as Hipparchus a famous Astrologer amongst the Grecians) haue giuen out, that the celestial motions in time to come, shall go a contrary course, and that the course of the starrs shalbe changed, the East becomming West, and the South, North. In the meane time, the continuation of the succesiue alteration which we see here belowe, consisteth in the mouing cause, and in the first matter. The cause that moueth is of two sorts, thone being the first and chiefe mouer immoueable, thother the first mouer moueable, by whose vertue and influence (gouerned by the diuine prouidence) the corruptible things in this sensible world, are incessantly restored & renewed, through the meanes of generation: while the first matter subiecteth it selfe cõtinually to al mouings & changings in the same perpetuity, that the first mouer, moueth & formeth, & neuer faileth to produce these transitory things.

OF THE VICISSITVDE WHICH THE *fower Elements haue amongst them selues, and euery one by it selfe.*

THat succesiue alteration which is in the inferiour part of the world, consisteth principally in the fower Elements, of which it is compounded, which doe receiue continual change both amongst themselues togither, and eche of them seuerally. First when the water is thickned, it seemes to become a stone, or a peece of earth; when it vapours away, to be breath or aire. Also the aire enlightened is conuerted into fire: the fire extinguished and thickned is turned into aire againe, the aire thickned, into mists and clouds, whence proceedeth water. Also we see of water, earth and stones to be ingendred, in such sort that they giue one to another, by turne and course a continual generation. Seeing then they neuer remaine in the same estate, it is hard to discerne thone from the other: But that which we see to be now of one forme, then of another, and like vnto fire, we must not call it fire, but like vnto fire, neither water, but such a thing as water; and so likewise in the rest, as things which haue not any stability. Wee ought not to signifye them by names, such as wee vse to demonstrate any thing, as when wee say this or that, for they flie, and will neuer abide this demonstration, being onely applyable to thinges which are stable: but eche of them ought to bee called such and such, according to his similitude, as the fire, and whatsoeuer else hath generation. But that wherein they seeme to bee formed and fashioned agayne, ought onely to bee designed by this, or that, remaining alwaie the same without diminishing either power or faculty,

and continually receyuing all, without remayning euer any semblable forme. It is the first matter exposed to all nature, to receiue any forme, and beyng stirred and formed by those thinges which happen on it, sometimes it seemeth to be of one sorte, and sometimes of another. But the matter that is subiect to such à formation, should not be well prepared or ordered, if it were not of it selfe without forme, and naturally despoyled of all the formes which it is to receiue: for if it were like to any of these thinges, when his contrary or any other nature should come, it could not well represent it hauing the other already: wherfore it behoueth it to be exempted of all shapes figures and formes, which must receyue into it selfe all kindes. We will not say than that the mother and receptacle of this inferiour world, is the earth, the ayre, the fire, the water, or any thing which is made of them, or whereof they are made: but that it is an inuisible nature without forme, yet capable of any: to be comprehended onely by the vnderstanding with reason, and not to be perceiued by the senses: that the fire seemeth to be somewhat that is heated, and the water somewhat that is moistned, likewise the aire, and the earth according as it receiueth their formes, suffering the other passions which depend of them, by meanes whereof it seemeth to be of all formes. But because it hath not forces or faculties, neyther of the like qualitie, nor of the same waight, it keepeth not any equalitie, but is vnequally moued, or stirred of these kindes which againe are moued of it: by which motion they are caried hither, & thither, and discerned the one from the other by kinds & qualities, obseruing the order which is giuē them, to the end, that by the coherence of different bodies, there should not remayne that confusion, which was before the constitution of the world.

These foure Elements so different in natures and qualities, and contrary one to another, are assembled by such à proportion, that those which are light are held downe by waight least they should mount higher, and contrariwise the heauy, least they should fall, are hūged on the light ones which tend alwaies vpward, remaining all by à like force cōstrained, & kept in their places, by the perpetual circuit of the world, which turning alwaies in it selfe, holdeth the earth balanced in the midst, as the lowest of al, which againe in counterchange doth ballaunce the other Elements themselues, which holde it as it were ballaunced and hanged in the midst of them. The water is diffused rounde about it. And the ayre is caried ouer them both making but one globe. The fire is seated highest, which beyng placed betweene the heauen and the aire, it pure on that parte which toucheth the celestiall bodie, and impure in that which is next to the ayre, receyuing many chaunges in diuers formes. And although in that parte next vnto heauen, it haue no contrarie to corrupt it, remayning in his naturall place apt for the conseruation thereof; neuertheless, the partes of it doe not alwaies perseuer in their puritie, by reason of the difformitie or diuersitie of the motion which turneth it, and shaketh them, and forceth them downwards towards the aire euen to the earth, where they perish & are consumed. Likewise, the ayre is diuersly altered by the other which are next vnto it, for being diuided into three partes, the highest, the middle, and the lowest, the highest parte

next

next vnto the fire, to the celestiall mouings, and the starres, is thinnest, and purest; the lowest next vnto the earth, is thickest, and grossest; the meane or middlemost is temperate betwixt both; yet colder notwithstanding then either of them both: for the highest doth participate with the heate of the starres, the inferior is warmed by the vapours proceeding from the earth; and then againe by the repercussion of the Sun beams, and also by the artificiall fires vsed amongst men, and the naturall which are hid in the earth. But the meane being secluded from both extremities doth continue in his coldnes. The aire then being thus diuided, is for the most part variable, inconstant, and changeable; especially neere vnto the earth, where it doth and suffereth much according to the diuers seituation of the places, and according to the aspects, and different course of the starres, which by their contrary rising, and falling, doe raise exhalations and vapours, from whence proceede the windes, clowdes, showers, tempestes lightninges, thunders, haile, frost, snow, and other calamities of the earth, with great strife of natural things amongst themselues: some striuing vpwards, which are forceably kept downe by reliſtance of the starres: others being violently caried away: the raine descendeth, the cloudes ascend, the waters are dried, the haile and snowe do fall, the Sun beames reflexed doe heate, the windes whirling about blow vnequally thone against thother, being sometimes calme, and sometimes stormie. And the Northren windes are raised by Iupiter, the Easterne windes by the sun, the Southren by Mars, the VVesterne by the Moon: Or els by the foure triplicities of the twelue signes of the Zodiacke, those three which are of qualitie hot and drie, mouing winde from the oriental part vnder the equinoctiall line called East: the three other cold and drie, raising the Southern wind comming from vnder the Pole antarticke; the other three hot and moist, the West winde being also vnder the equinoctiall line: the other which are colde and moist, the North winde comming from vnder the pole articke: which windes haue their different properties according to the places from whence they proceed, and where they blow, mouing about the water and the earth, euen as the starres by which they are raised. The foure principall windes haue foure other collaterall: all which eight together are called entier or whole windes: betwixt whom are placed eight halfe windes, and sixteene other quarters of windes, and by these is all nauigation ordered.

But the water, on which they saile, being contiguous or ioyning to the aire, receiueth no lesse varietie than it, and maketh but one globe with the earth: For as the earth being drie of his owne nature cannot endure without moisture, neither should the water haue any where to abide without resting it selfe on the earth; they haue therefore bin thus by nature ioyned together: the one opening the vaines and conduites of the earth, the other paising through it both within and without, to serue in stead of a bande vnto it. All water of his proper motion descendeth downe from on high, but in the Ocean sea which enuironeth the earth, are found three motions: thone from East to West, another from the North towards the South, the third of the daily ebbing & flowing: for from six houres to six, it aduaunceth, and enlargeth it selfe; then it abateth

abateth and retyreth. The which motions are seene also in the Mediterranean sea towards the bankes.

The cause of the first motion from East to West, is, the daily mouing of the firmament, by whose impetuositie all the Spheres are moued, with a good part of the fire and the aire. The other from the North towards the South, is, because that the Sea is higher in the North parts, then in the South; in respect that the Northren cold ingendreth more water, then the Sea can containe within the spare, distance, and heigth of his bankes; and the water which is in the South part is consumed and diminished, by the heat of the same: So one part of the water in the North, forceth downe an other on that side which is loweſt, and moueth accidentally from the place of his generation.

The third followeth the reuolution of the Moone, which alwaies increasing, and decreasing, appeareth sometimes horned, sometimes half round, sometimes almost round, and sometimes spotted: then by and by cleere & great, when she is at full, and anon she is not seen at all: Sometimes she shineth all night, sometimes ariseth late, sometimes she shineth all day, supplying the brightnes of the sunne; and comming to Eclipsie, yet appeareth notwithstanding: and at the monethes end hideth her selfe; when she is said to trauaile. Sometimes also she is low, and sometimes high, which neuer happeneth after one sort: for sometimes one would say that she were fixed to the firmament, other whiles that she touched the top of the mountaines, so low she is abased; she is sometimes found in the South side of the heauens, and sometimes we must seeke her in the North.

Since then that she is so variable, it is no meruaile if the ebbings and flowings of the Tydes in the sea, which are caused chiefely by her, are also variable: First in the daily motion which the Moone maketh with the heauen in twentie foure howers, there are two tydes ebbing, and two flowing; the sea increasing by the space of six howers, and diminishing six others, which are twelue: And it doth asmuch in other twelue howers, which are twentie foure. Their augmentations are not alwaies alike in all times and places, for by the space of seauen daies, the waters do increase, when they call them liue waters; and seauen other daies they decrease, when they are called dead waters. In such sort, that from the first day of the change of the Moone, vntil the eight, which is the first quarter, the waters are diminished; and from the said quarter vntill the fifteenth, which is full Moone, they are still augmented: and from thence till the third quarter, they goe still decreasing; and from that to the coniunction, they are increased againe. So the first day of the Moone is chiefe of the waters, and the second day the waters are yet verie great, and the third in like sort; but the fourth day they begin to waxe lesse, and so go diminishing from day to day, vntil they come to the eight: for then are the low waters: and on the ninth likewise: and the tenth almost the same: then on the eleuenth is the rising of the waters, when they begin a little to augment.

And

And from that time forwarde they increase euery day vntill the fifteenth when it is full moone, and then it beginneth againe to be head water, and on the sixteenth it increaseth likewise, and almost vnto the ende of the seuenteenth. But on the eighteenth it decreaseth, and goeth so diminishing euery day vntill the thirtieth, when as she is in coniunction: And so on the first day it beginneth againe to be head water, and proceedeth thus increasing and decreasing as hath bin said.

Yet in these increasings the waters are not so high at one time as at another, but greater at one time and lesse at another. Also the ebbing and flowing of tides are not equal in all places. Neuertheles when the moone is at Northeast, it is full sea; and when she is at Southeast, it is low water. Also there is nothing perpetuall in the earth, sometime the sea or some other water enclosed within it, breaking out forceably, doth couer a part therof, sometimes againe it retireth. The Riuers and fountaines are dryed vp, and there arise new in other places. Some Countries are turned into standing pooles and marishes, others into sandie deserts, others into woodes: then being husbanded and laboured, they become fertile of barrain: and againe on the contrarie, barrain of fruitful. The Mountaines are made plain, and the plaines are lifted vp: some places are swallowed by Earthquakes, or scorched by exceeding heats. When it hath long bin manured, it waxeth wearie; then by rest and cherishing it recouereth vigour. In tract of time it waxeth old, if not wholie, yet at the least in his parts; then is renewed and becommeth young againe. We see euery yeare at the spring time, and beginning of Summer, how being watered with small rayne, caused by soft windes, and moderately heated, it openeth the seedes of all things which before were shut vp, and putteth some of them into herbes, stalkes, and eares, others into stems and husks, others into budds, others into tender tops: the garden trees yeeld buds, flowers, leaues, and fruit: the forestes and woods are clothed with greene, bearing on their branches and boughes, the birdes pricked with a desire of engendring, which record by themselues their melodious songs: The Fishes leape, and the beasts amidst the greene pastures skip vp and downe, being inflamed with loue. In briefe euery thing springeth, groweth, embelisheth, florisheth, and fructifieth: all things are renewed. On the contrarie, when Autumne and Winter do returne, all is full of horror, and of sadnes, cold, raine, dim, sleete, hayle, snow, frost, yce, foggy mists, long nights, and almost continuall darknes. We trauaile the earth day and night, more to satisfie our pleasures, then for our necessarie norishment. And notwithstanding that which it endureth superficially might seeme tollerable, if we did not pierce it so farre, as to serke gold and siluer, brasse, copper, lead, tinne, yron, stones to build, and others accounted precious in the entrailes therof. Neither is it onely thus vexed by men: but it seemeth that the three other Elements haue conspired the ruin of this one alone, without speaking of the heauen it selfe, which by his vntemperate disposition, hath cut off a great part therof. Might it not haue sufficed the Sea to haue compassed it, and to haue cut off a great part therof, without stretching it selfe into it, in so many gulfes, little distant the one from the other,

ether, breaking through mountaines, and making violent ruptures, as though it would spread it selfe ouer all. Then so many riuers, lakes, marishes, so many standing pooles, as are throughout, so many springs, and little brooks, so many swift and raging streames. The aire shaketh it, causing it to lose that naturall propertie of beeing immoueable, ouerwhelming not onely fieldes, houses, townes, cities, but whole nations, and countries, oftentimes not leauing any appearance, whereby one may see, that there haue bin such. Then the fire being so fertile, that it ingendreth of it selfe, and groweth of little sparks becomming in an instant, great and impetuous, burneth it in many places, both without and within, beeing dispersed about the chimnies, arysing out of billets and sticks-ends beaten together, appearing thorough the cloudes, or comming of lightning, kindled by burning glasses opposed to the sunne, which also with the other starres doth drie and scorch it excessiuely in some seasons and countries.

It is a meruaile, that being so vexed on all parts, it is not already consumed, but so farre are these great and violent calamities from distroying it, that they rather helpe to the conseruation thereof. For the Earthquakes by the openings which they make, draw out the corrupted windes which were kept in the entrailes of it, and caused within such disordered noise: the inundations do clense the filth; the heats digest those humors which they find too grosse, as the colds and frosts do moderate that which is inflamed.

HOW ALL THINGS IN THE WORLD

are tempered and conserued by vnlike, and contrarie things.

IN like maner is the Earth, and euery other thing in the world tempered and conserued by things of dislike and contrarie qualitie. It is not then without cause, that nature is so desirous of contraries, making of them, all decency, and beautie, not of things which are of like nature. This kind of tempering is the cause, that such things as before were diuers and different, do accord and agree together, to establish, intertain, and embellish one an other, the contrarietie, becomming vnitie, and the discord concord, the enmitie amitie, and contention couenant. Wherefore *Heraclitus* said, that discord, and concord, were the father and mother of all things. And *Homer*, that whosoeuer spake euill of contention, did blame nature. *Empedocles* maintayned, not of discord by it selfe, but that with concord, it was the beginning of all things: meaning by discord, the varietie of things that are assembled, and by concord, the vnion of them: But the vnion in this assemblie ought to exceede the contrarietie: Otherwise the thing should be dissolued, the principles diuiding themselues: So we see in the Heauen contrarie mouings to preserue the world: Venus placed in the midst neere vnto Mars, to assuage his fiercenes, which of his owne nature is corruptiue: And Iupiter next vnto Saturne, to mitigate his malice. The inferiour world composed of contrarie elements to maintaine it selfe

by

by the proportion which they haue together; and the natures made of them to preserue themselues, by the temperature of different qualities, which being simple in their nature without any maner of mixtion or composition, and contrarie one to the other when they are compared in their qualities in the highest degree, yet of them are all thinges compounded, and by their commixtion, is the beginning of all generation. There are found in the bodie of the world, Earth, Water, Aire, Fire, Sunne, Moone, and other starres: There is matter, forme, priuation, simplicitie, mixtion, substance, quantitie, qualitie, action, and passion. In mans bodie, bloud, flegme, choler, melancholie, flesh, bones, sinewes, vaines, arteries, head, eies, nose, eares, hands, feete, braine, hart, liuer, and splene. In the oeconomical bodie, husband, wife, children, Lord, slaue, master, and seruant. In the politike bodie, Iustice, Fortitude, Prudence, Temperance, Religion, warfare, iudgement, counsaile, magistrates, and priuate men, noble, and base, rich and poore, young and olde, weake and stronge, good and euill, labourers, artificers, merchants, retaylers, and cariers: which are all dislike parts, and the most of them contrarie, conioyned together by due conueniency. Art imitating nature in the painting of blacke, white, greene, blew, yellow, red, and other mingled colours, representeth the portraiture conuenient to those things for the which they are made. And in Musick, of high and low, long and short, is made an accord. Grammer consisteth of letters, vowels and mutes: The Sciences can not well be taught without comparing of contraries, thone being considered principally, and in regard of that one, thother accidentally, that it may be auoyded. As Physicke doth accidentally treat of sicknes, to the end to be the better able to preserue health, and to auoyd the other. The Ethicke, and Politicke science doe not onelie shew what is honest, iust, and profitable; but also that which is dishonest, vniust, and domageable. Insomuch that we may say in all cases, that contraries when they are put neere, one to the other, they appeare the more cleerely: Euen as want maketh riches to be the more esteemed; and the obscuritie of darkenesse commendeth the cleerenesse of light: The sweetnesse of the Springtime is more esteemed by the sharpenesse of Winter: the happinesse of peace, by the calamities of warre; and faire weather after long rayne: So it seemeth, that the good can not be knowen without the euill: and although they be contrarie, yet haue they such a coniunction, that in taking of one, both are cane away. For the good can not be vnderstood, nor esteemed, but by conferring of it with euill to auoid it, neither the euill shunned and eschewed, except that which is good be throughlie knowen. *Plato* sayth the like of pleasure, and sorrow, that although they be two thinges contrarie and repugnant betweene them selues, and can not bee together in one person, yet neuertheless, if any one follow and receiue the one, he is for the most part euer constrained to take the other: as if they were both in one point and extremitie conioyned and knit togither. Moreouer it is certaine, that Nature hath not created any thing, vnto which she hath not giuen a contrarie

to withhold it and keepe it backe, wherehence proceede the Antipathies, or contrarie affections in all things, aswell animate as inanimate, lyuing as without life: In beasts, as betweene the Cocke and the Foxe: in fishes, betweene the Mullet and the fish called Lupus, which some take it to be the Pike: in birdes, betwixt the Crow and the Kite: Amongst trees, the Chestnut and Oliue: amongst stones, the Adamant and the Diamant. What then shall we say of men, which are so passionate and inconstant? Truely, that al in all ages, and all kinds of life, publike, priuate, solitarie, contemplatiue, actiue, are inclined to contentions and partialities, euen so farre, as euery one to be at variance in him selfe, hauing in his bodie and soule a perpetuall combate betweene reason and concupiscence: And in this maner is the strife amongst children, which yet haue no knowledge, and amongst the Sauages, which haue nothing proper or peculier. There are Sectes in the schooles of Law, Physicke, Diuinitie, Philosophie, and in the conuents and monasteries amongst the Recluis and Recluses. No maruaile is it therefore if there be seditions in Cities and Countries, which make people of diuers estates euen to run hedlong, as was sometimes in Rome, that of the common people and the Nobility: Yf there be warres betweene Lordship and Lordship, kingdom and kingdom, which respectiuely keeps them both in feare: So were aunciently in Greece the Lacedemonians to the Athenians; so to the Romaines, the Carthaginians; and afterward the Parthians.

So are at this day opposed the Scots to the English; the English to the French; the French to the Italians; The Almaines to the Suitzers; the Africans to the Spaniards; the Turkes to the Christians; the Persians to the Turkes; the Zagathaines to the Persians; being deuided amongst themselues by colours redd and greene, and of that are called Casselbas, and Cusselbas: the Moscouites to the Polonians; the Tartarians to them both. In the Indies Cochim to Calecut: in high Africk the Moores to the Abissins; thorough out the countrey of the Arabians; the inhabitants of the Mountaines to those that dwel in the Plaines: The Blackmoores amongst themselues: And in Brasil the Sauhages euen to the eating of one another when they are taken in warre. And it might seeme that these diuisions were in some sort necessarie thorough out the world, and such contrarieties as God hath giuen to euery estate, & almost to euery person profitable to keepe them in feare and humility: for men will soone waxe proud, and are easily puft vp with prosperity and riches: and especially when they misconceaue from whence such grace proceedeth, God is wont to send them aduersities for their chastisment. Wherefore it is ordinarily seene, that euery mighty estate, hauing no forrain enemy findeth some within it selfe: and when it is come to such greatnesse, that it cannot be brought vnder, or kept down by any strange or forraine force, then is it afflicted with partialities, and oftentimes distroied or translated into some other nation, with alteration both of Iustice and politike gouernment. Moreouer, when the Countries are to full of inhabitants, and that the malice and subtilty of man is come to the highest, then are they purged and empted by famines and pestilence: to the end that the people which are in

it, being reduced to a leſſe number, and chaſtiſed, may liue better. But if herewith they amend not, but waxe worſe and worſe: then either are they exterminated by fire and water, or by Earthquakes ouerwhelmed. God vſing alwaies ſuch rigours againſt thoſe which perſeuer in their wickednes, as he is alwaies readie to receiue to mercie ſuch as are truely penitent, which turne to him, and pray to him with their harts.

OF THE VARIETY AND INTER-

courſe of Shadowes, Daies, and ſeaſons of the yeare, and diuerſitie of habitations on the Earth.

HItherto hath bin declared how the world is not onely conſerued by the intercourſe of the Heauens, and Elements; but alſo tempered by contraries. Now to the end we may the better conſider the difference which is found in reſpect of the diuerſitie of places, and aſpectes of heauen, aſwell in plants, trees, fruits, metals, ſauours, colours, and taſtes: as in beaſts, fiſhes, birds, and euen in men themſelues, and all their affaires: we will briefly touch as far foorth as ſhall belong to our preſent purpoſe, the fiue Zones of the habitable earth; the ſeauen Climats; fower limits, Eaſt, Weſt, North, and South; the two ſides or hemiſphers, longitude, and latitude; the three parts thereof, Europe, Aſia, and Africke, vnto which is alſo added America: the varietie of ſhadowes, daies, and ſeaſons, with the diuers maners of inhabiting: becauſe that all theſe conſiderations ſerue to the knowledge of the world, and the chaunges which in times paſt haue happened therein, and do euery day come to paſſe. The Auncients diuided the Heauen, & conſequently the earth, into fiue Zones, thinking that thoſe two that are vttermoſt about the two Poles, North and South, did make thoſe two parts of the earth which are ſubiect to them vnhabitable by their extreme & continual cold. Alſo that that part of the heauen which beholdeth the middle of the earth vnder the Equinoctiall, made it likewiſe vnhabitable, by reaſon that the Sunne hauing there his continuall courſe, burneth with his beames, beating on it ſo neere, and perpendicularly, all the countrie lying vnder that Zone; That the two others which are betweene the burning Zone and the Poles, were temperate, as alſo thoſe parts of the earth which are anſwerable vnto them: But that one could not paſſe verie well from the one to the other, becauſe of the burning Zone being in the midſt.

But by the later voyages and nauigations, the whole earth is found to be inhabited, yea, euen vnder the Poles themſelues, beeing both in the midſt and in the vtmoſt parts frequented with men, and with ſinguler commodities, the heat of the middle-moſt accounted burning hoat, being leſſe vnder the Equinoctiall, then the Tropicke, not a whit hindering the paſſage from one of the temperate vnto the other. For although that vnder the Equinoctiall, the ſunne-beames are perpendicular twice in a yeare, yet do they but little harme, by reaſon that they ſtay not long there: the Zodiake being

ſtreight, and not oblique or crooked in that place: Then the nightes being there continually equall in length vnto the daies, doe mitigate with their colde the heat of the dayes. But vnder and neere vnto the Tropickes, the Zodiacke beeing crooked, the Sunne ſtayeth longer there, and diſcendeth not ſo ſwiftlie vnder the Horizon, makinge the dayes longer, and the ſunne hoter; yet ſufferable notwithſtanding, as wee ſee by innumerable people dwelling vnder the Equinoctial, and betweene the Tropickes.

In the vttermoſt part of the North dwell the Liuonians, Norwegians, Lithuanians, Swedens, Moſcouites, Lapians, and Brarmians laſt of all, hauing in their depth of winter the aire full of foggs, and great clouds, with much ſnow, and froſt: In ſuch ſort, that both by water and by land, they make their traficke and warres on yce. But when ſummer returneth, the countrie is vncouered, and made more temperate, by the light which the Sunne giueth there longer in one place, then in another; according as it is neerer or farther remoued from the Pole: Euen as in the hoat quarter, ſome places by the preſence of the Sunne are diſinhabited, or at leaſt incommodiouſly inhabited, which by his departure do recouer an habitable temperature.

The ſuperficies or vpper face of the Earth hath bin alſo otherwiſe diſtinguiſhed: for by how much any countrie declineth on one ſide or other from the Equinoctial, ſo much is their day the longer in Summer, and their night in Winter. In ſuch ſort, that according to the diuers increaſe of the daies, the ſpaces of the earth haue bin diſtinguiſhed, attributing to euery Climate halfe an howers increaſe. And the places ſubiect vnto theſe Climates haue bin noted out, either by famous Cities, or riuers, or mountaines: as by Meroe, Sienna, Alexandria, Rhodes, Rome, Boryſthenes, and the mountaine Ripheus, fabulouſly inuented: where the longeſt day is of 16. howers, and a quarter; and the Pole is eleuated 50. degrees. The Auncients ſtaied at this ſeauenth; not knowing the Regions, Countries, Seas, and Iſles that are beyond it. At this day by the ſame reaſon there may others be added.

The fower limitts or bounds of the worlde are, the Eaſt, Weſt, South, and North; differing in this, that the South and the North are ſtable and immoueable; But the Eaſt and Weſt do neuer remaine in one eſtate, by reaſon of the aſcent and deſcent which the Sunne maketh in the ſignes of the Zodiacke. Wherefore Eratoſthenes following nature, diuideth the world chiefly into two partes, the South and North, imagining that from them proceeded the diuerſitie of all inferiour thinges, according to their neereneſſe or diſtance from the ſunne. True it is, that thereby ariſeth ſome difference; but all conſiſteth not therein, as hereafter ſhall be declared. Moreouer, nature hath indewed euery one of theſe extremities, or vtmoſt partes with ſome ſinguler excellencie: For toward the Eaſt, there India brings forth Rubies, Emeraulds, Pearles, and many other

precious

precious stones, both out of the earth and the sea; the great and mightie Elephants, the high palme-trees full of wine, and loden with nuts: And Serica in that quarter hath first giuen vs the Silke, which is had of wormes bred in Mulberie-trees: Arabia in the South yeelds incense, ebony and cotton: Iewrie next vnto it the balsme, and the cedar: Ethiopia, Casia and Ciuet: The Moluccaes in the farthest partes of the West, Pepper, spice cloues, cinnamon, ginger, nutmeggs, and other druggs. The North, the Alces, Beares, Ounces, and other beastes which are not seen elswhere: hony and waxe, without the industrie of man, throughout the large forestes; exquisite skinnes of Martins, Sables, and others of great accompt in the other parts of the world, to make furres for great Lordes. Cornelius Tacitus saith, that Amber groweth onely in Borussia, and is fished there: as in the South comes incense, and balsme. Also the earth being spherical or round, is parted into two equall sides, called Hemispheres; and by the roundnesse of it from East to West, it commeth to passe, that there it is sooner day and night; and by the roundnesse of it from South to North, that there are alwaies seen some starres about the Pole Articke; not about the Antarticke, which remayneth hidden from vs which are one this side the earth, as ours is also vnseen of those on the other side. The longitude or length of the earth, is taken from the West to East: the latitude or bredth from the South to the North. The auncients, as Isocrates diuided the earth onely into two parts, Europe and Asia, afterwards they added Africke for the third, this diuision taking his beginning at the straight of Gibraltar, where the Atlanticke sea engulfeth it selfe within the land, making the Mediterranean or midland sea, by which these three are diuided, Africke remayning on the right hand, Europe on the left, and Asia in the midst. On the other side the riuers Nilus, and Tanais, made these diuisions long agone. But as for Tanais, it cannot now stand for a bound, so many innumerable people and countries beeing knowen now on this side, which heretofore were vnknowen to the Auncients. To these three also it is necessarie to add a fowerth taken of America, and other landes newly discouered towardes the West and the South, of which it is not yet knowen, whether they be ioyned or no to Asia: that is to say, whether they ought to bee reputed maine land, or Isles.

These thinges premised as necessarie to the vnderstanding of this discourse that followeth, wee will intreat henceforward of the varietie of shadowes, inequalitie of dayes and nightes, intercourse of the seasons of the yeare, according to the diuers habitations; and will propose the diuersitie of thinges, according to the difference of places. Then comming to the shadowes, wee find that they chaunge with the Sunne, and from Countrie to Countrie: for by how much the Sunne is higher, the shadow is the lesse, and by how much he is the lower, the shadow is greater, in such sort, that alwaies it is greater in the morning and euening then at noone tyde. Vnder the two Tropickes there is no shadowe at

noone on the daies of the Solſtices, nor vnder the Equinoctiall, in the daies of the Equinoxes. The inhabitants on the one ſide and the other haue their ſhadowes oppoſite, the one on the right hande, the other on the left. To thoſe that dwell vnder the Poles, they are round about them in manner of roundels, or milſtones. The Sunne then going alwaies either towardes the North, or on the Equinoctiall, or towardes the South, maketh fiue ſortes of ſhadowes through out the world: that is, to the Eaſt, to the Weſt, to the North, to the South, and one ſtraight ſhadowe. Towardes the Eaſt it maketh ſhadow when it ſeeth; to the Weſt, when it riſeth; towardes the North, when it comes from the South; and when hee whoſe ſhadowe is made, is neerer to the North, then is the Sunne; and towardes the South when hee that makes the ſhadowe, is neerer then the ſunne is to the South. Alſo, the ſtraight ſhadow is when the Sunne is on our Zenith. All theſe fiue ſortes of ſhadowes happen onelie to thoſe which dwell betweene the Tropickes, and they which inhabite vnder the Equinoctiall haue but fower, towardes Eaſt, and Weſt, They that are vnder the Tropicke of Cancer, haue their ſhadowe towardes the North, and thoſe that are vnder the Tropicke of Capricorne, towardes the South; And once in the yeare direct when the Sunne entreth into that Tropicke. Thoſe which dwell wythout the Tropickes haue but three ſhadowes, towardes Eaſt, and Weſt; and thoſe which dwell in the North haue their ſhadow towardes the North, and ſuch as inhabite the South part, haue their ſhadow towardes the South; and neuer haue it direct, or ſtraight. Concerning the dayes and nightes, they are alwayes alike vnder the Equinoctiall, but thence they goe continually increaſing and diminiſhing, either by the oppoſition of the earth which maketh the night, or by the roundneſſe thereof which bringeth the daye. They then which inhabite Northward from the Equinoctial, haue their dayes increaſing when the Sunne returneth from the Tropicke of Capricorne, to that of Cancer, and thoſe which inhabite the South, haue the contrarie: namely their nightes increaſing in length, and their daies decreaſing by reaſon that the ſunne goeth euery day farther & farther from them towards the North. Alſo when he commeth into Aries on the eleuenth of March, hee treadeth the Equinoctial line, and maketh the dayes equall with the nightes on euery ſide; but when hee hath paſſed the firſt point of Aries, the dayes become longer then the nightes, to thoſe on the North, and ſhorter to thoſe on the South. And the eleuenth of Iune when the Sunne enters into Cancer, is the longeſt day, and the ſhorteſt night, and on the other ſide the contrarie, for the Sunne is then neereſt to the one, and fartheſt from the other. Alſo from thence forwardhe beginneth to diſcend, and returning by little and little, maketh the dayes ſhorter, and the nightes longer to them which inhabite Northward, and contrarywiſe to the inhabitantes of the South. Moreouer, when he is in Libra, the thirteenth of September, he taketh

againe

againe the Equinoctiall line, and then are the nights, and the daies equall. But from thence he discendeth towards the signe of Capricorne; and the nights become longer then the daies, to them that dwel in the North; and the daies longer, and shorter nights to those of the South. Finally, being come to the Tropick of Capricorne, he maketh to vs heere the shortest day, and the longest night; and in the South the longest day, and shortest night. For this is also a place wher the sunne is neerest to the one, and farthest from the other. And by how much the Pole is eleuated aboue the Horizon of euery habitation, the daies and nights are so much the longer: In somuch that they which haue their Zenith vnder the Circle articke, and to whom the Pole is raised aboue their Horizon 66. degrees and a halfe; when the sunne commeth into the first point of Cancer on the eleuenth of Iune, they haue a day of 24. howers; and their night is almost as an instant: because the sunne toucheth their Horizon but a moment for that day. And on the thirteenth of December when the Sunne is in the first degree of Capricorne, they haue then a night of 24. howers, and in a maner but a moment of day, by reason that the sunne toucheth their Horizon in an instant, and by and by setteth, and they account this small touch for a day. They which are vnder the Antarticke circle haue the cleane contrarie. And those which haue their Zenith betweene the Circle and the Pole of the world, while the Sunne is going towards the North, that which their Horizon discouereth of the Equinoctiall shalbe vnto them for one day. And if it be the quantitie of one signe, their day shall endure one Moneth, and if of two signes, it shalbe of two Monethes, and so for the rest. And he which shalbe vnder one of the Poles, shall haue all the yeare long but one day, and one night. In such sort, that if he were vnder the Pole Artick, those sixe Monethes in which the sunne is going towards the North, shalbe a day vnto him without night, and the other sixe Monethes while the Sunne is going towards the South, should be a night vnto him without any day. And on the contrarie, to those which are vnder the Pole Antartick: In so much that halfe the yeare shalbe vnto them a day, and the other halfe a night; by reason of the roundnes of the world, which waxeth lesse and lesse toward the Poles. So their Horizon which are neerest to the Poles, discouereth the greatest part of the day which the sunne maketh when he goeth on their side; the earth and water not hindering them of the sight of the sunne, all the time that he ascendeth and discendeth, vntil he commeth to that place where their Horizon doth not discouer any thing of the Circle or course which he maketh about the world; and also by how much that part is greater, so much shall the day be longer.

Manie do erre, thinking the increasing and decreasing of daies to proceede equally throughout the yeare; because that in deede they increase as much in the one onely moneth of March; as they did in the monethes of Ianuarie and Februarie together. And on thother side, they are shortned as much in the one onely moneth of September, as they were afore in Iuly and August. The cause is, for that the Sunne on the twelfth of March parting

from our the Equinoctiall, and returning towardes the North vntill the twelfth of Aprill, maketh twelue degrees: and from the twelfth of Aprill vntill the twelfth of May, eight: and from the twelfth of May to the eleuenth of June that he commeth into the Tropicke, three and a halfe: which are together 23. degrees and a halfe, which is the greateſt declyning of the ſunne. In ſuch ſort that he ſeparateth himſelfe the firſt moneth by thone halfe of his declining, and the ſecond moneth a third part, and the third a ſixth part. And ſo the length of the day is equall with the night, on the eleuenth of March; and from thence vnto the eleuenth of Aprill, the day increaſeth thone halfe of his whole increaſe; and from the twelfth of Aprill vntill the twelfth of May, it increaſeth a thirde part; and from the twelfth of May to the eleuenth of June, it increaſeth a ſixth part. In the vttermoſt North of Moſcouia, the day and the night, are each of them three monethes in the time of the Solſtices. During the Summer time, in May, Iune, and Iuly, there is day continually; In the Winter time, in Nouember, December, and Ianuarie, continuall night; In Februarie, March, and Aprill, firſt the day is ſhort, the night long: and on the contrarie, in Auguſt, the night ſhort; in October, long.

Of the diuerſitie of Shadowes; there fall out three ſorts of habitations, which we are conſtrained to expreſſe in Greeke words, becauſe we haue no other: They are, the Amphiſcians, Eteroſcians, and Periſcians. Amphiſcians are they which haue their ſhadowes on both ſides of them, Northward and Southward; ſuch as are the inhabitants betweene the two Tropickes, and vnder the Equinoctial; as the Ethiopians, Arabians, and Indians: Eteroſcians which haue their ſhadowes turned on thone ſide, inhabiting the temperate zones, betweene the Polarie, and Tropick circles; ſuch are towards the North, the Spaniards, Frenchmen, Engliſhmen, Italians, and Greekes: Periſcians are they which haue their ſhadowes round about them in forme of milſtones; ſuch are they which dwell vnder the Poles, hauing but one day and one night in the whole yeare, and alway the ſame ſix ſignes aboue the earth, and the ſix other vnderneath.

Againe, the inhabitants of the earth compared one to the other, are called Periecians, Antecians, and Antipodes. Periecians may be called collateral, and are they which dwell vnder the ſelfe ſame climate, paralelle and Meridian drawen through the Poles. They haue this common with vs: Firſt, that they inhabite the ſame temperate Zone; ſecondly, that at the ſame time they haue winter, and ſummer, and the other ſeaſons, & the increaſing of daies and nights; but differ in this, that they haue not the ſame Eaſt, and Weſt, and that when it is high noone with vs, it is midnight with them: Such are the inhabitants of the Canaries, with the people of China. Antecians are they which inhabit thother temperate zone towards the South, turning their backes towards vs, diſtant equally from the Equinoctial on their ſide, as we are on ours; Hauing then a contrarie latitude, they haue alſo the ſeaſons of the yere contrarie; The Autumne in Aries, when the Spring is with vs: The winter in Cancer

when

when we haue ſummer, the ſpring in Libra, when harueſt is here, the ſummer in Capricorn, which to vs is winter; But becauſe they are in the ſame longitude that we haue at the ſame inſtant with vs midday and midnight. Such are the Egiptians with the farthеſt Africans. The Antipodes ſo called, becauſe they go with their feet oppoſite to ours, hauing the Horizon & Hemiſpheres oppoſed vnto whom all things are cõtrary, winter, ſommer, day and night, Eaſt & weſt.

OF THE VARIETY OF THINGS ACcording to the difference of places.

HEnceforward, following our purpoſed order, we will ſpeake of the diuerſitie of things according to the difference of places: Where then the heat is neither to extreme and feruent, nor the cold to exceſsiue and ſharpe; where there are neither vnmeaſurable raines, nor too violent windes; but the ſeaſons of the yere continue in moderate diſpoſition there is found a conuenient temperature of the aire, holſomnes of waters, and fertility of groundes: by meanes whereof the Countrey is made pleaſant, healthſome, apt to bring forth corne and pulſe, to norihe all kinde of plants, as well others as wilde, bearing fruite abundantly in their ſeaſons; The beaſtes, birdes and fiſhes are better formed, more fruitfull, and of better taſt, then elſywhere. But where as hot or cold, drie or moiſt doe exceede, they hurt euery thing and make it worſe. The Ethiopians being neere vnto the Sunne, which burneth them with his beames, are blacke, hauing their heare and beard friſled, or curled. On the contrary they which inhabite the colde and ycie countries, haue their ſkinne white and ſoft, their heare yellow and vnfriſled: both the one and the other being naturally cruell by reaſon of their exceſsiue cold and heat. They are in both countries of high ſtature, which proceedeth of the abundance of heat in reſpect of the Ethiopians, and of the abundant moiſture in regard of thoſe which inhabite the cold countries. But the regions of the meane temperature are very good and fertile, the people which inhabite there, of meane ſtature, quicke witted, and well tempered of colour. They are delicate in their maner of liuing, and haue a good ſharpe and quick witt, readie to comprehend any thing. And cõmonly the great Empires and famous monarchies, are in their hands; which are not found amongſt people remoued from this temperature, by reaſon of their beaſtly ſauagenes, and brutiſh immanity. Likewiſe the beaſts which are bred in the cold cõtries, are lumpiſh and heauy. And on the contrary, they are light, that are in the hoate regions: the one ſort very much differing from the other, both in forme, ſhape, colours, and properties. The fiſhes from ſea to ſea, & the birds from countrey to countrey, do differ much one frõ thother as may be knowen by the ſight of thẽ, & vnderſtood by the books, which are writtẽ of thẽ. There is no leſſe differẽce amongſt herbs & trees, according to the place where they are brought forth. For they which grow in the hãgings of hils, cold, dry, & expoſed to the wind, are of greater vertu, thẽ the others: on the cõtrary ſuch as grow on plains

and

and shadowed places, and waterie, being hid from the wind are not of such efficacy. Also the soile, and season maketh them oft times to shoot forward, or to be backward. We see better trees, fuller of leaues, and better stored with fruit in one territory then in another: because they like the place better. Those trees which loue the hils are very great and faire: as Cedars, Firre trees, pynetrees, boxetrees, and plaintrees: In the Forests, the okes, beeches, cocke trees, loterees, elmes, ashes, and haselltrees do grow; The alders, poplars, willowes, and reedes on the riuers sides, and in waterie places. Some come not any where but in the South Countries; as the orange tree, the citron or lemmon tree, palme or date tree, and the sicamore: Others in the cold Countries as appletrees, and peeretrees. The same difference is found both in herbes and lesser plants: those not growing but in hot countries, the other in cold, others in those that are meanely temperate. Some grow in marishes, others in standing waters; There are some which are found ordinarily in moist places, and some in drie, others loue the fieldes, others the vines, and others the meadowes. Some do better in the vallies, then on the sides of hils, others loue the high places exposed to the winde. There are that finde nourishment along the walles of Townes and Castels, and betwixt the closures and ruines of houses. Corne coms better in one place, the vine in another, and cassi in an other. The aire is so temperate in Calecut, that there is neuer any plague, but continuall greenenes in the herbes and trees, and there are euery moneth new fruits differing altogether from ours, yet good neuertheless, and marueilous pleasant. The countrie of Syria chiefely about Damasco, abounden with all sort of corne, flesh, and fruit, especially with newe grapes all the yere long. Also pomgranats, quinces, almonds, oliues, and roses of diuers colours, very faire and odoriferous. But their apples, peares, and peaches are of an euil taste. In the west Indies as well throughout the Islands, as in the Maine there are wilde vines that beare good grapes without industry or care of man: But the kernels of the peaches, plums, & cherries, sowen in diuers places there do take no roote. Oliue trees being planted there bring nothing but leaues without fruit. The countrey of Babilon is most fertile in corne, but the vine and figg tree wil not grow there. In Moscouia, there is great abundance of hony and waxe, rich skinnes, and exquisite furres: but not any fruit worth the reckoning. The Tartarians, and Arabians haue nothing but cattell. The Moluccaes yeeld the aromaticall druggs of spicery, and in all thinges else are barren. In one place are the Emerands, Rubies, Turkoises and Pearles: In another is Corrall, Ambor, and Christall: in one place there is gold found, in another lead, tinne, and siluer. Plinie esteeming the wheate of Italie aboue all others, both for whitenesse and waight, saith that nature hath shewed herselfe so friendly towards the Italians, that she hath not onely made them excellent in lawes, gouerment of states, and maners of life, customes and fashions; but also hath giuen them corne, and many other thinges more excelent then they are in other countries. In such maner hath euery countrey his particuler gifts, and singularities so distributed by the diuine prouidence, which

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is carefull of the vniuerſall good of the world, that it cannot perſeuer in his perfection without ſuch variety; to the end that the one hauing neede of the other they might communicate togither, & ſuccour ech other.

OF THE VARIETY, AND ALterations in Man.

BVt the Varietie, and alteration is greater in man, then in any other thing; as ſoone as he is borne he beginneth to dye, and his end dependeth of his beginning. During the time while he liueth from his infancy, euen til his old age, he hath neuer the ſame things in him, neither is the ſame: but is ſtil renewed, ſubiect to change as wel in his body, his heare, fleſh, bloud, & bones; as in his minde: changing his maners, cuſtomes, opinions, appetites, pleaſures, ſorrowes, feares, and hopes. Wee learne, forget, and remember the ſciences. Wee receaue food into our bodies, and caſt out the excrement by the waies and conueiances prepared for that purpoſe: alwaies repairing the incommodities of ſuch egeſtion, by new noriſhment, and by reſpiration or breathing of the aire. The little children are fooliſh, and old men are doeards; others are either alwaies fooliſh, or now and then at the leaſt. Others become madd, either in continual feuers, or by ſome other accident: others with too much drinking loſe the vſe of their reaſon. Some are naturally more heauy and dull; others more quicke and ingenious; others wiſer & better conditioned: But ſeeing that they do al participate of one reaſonable ſoule, & haue their bodies made of the ſelfe ſame matter; it is a maruel from whence ſhould come ſuch variety, as we ſee particulerly in euery one from his birth and generally thorough out the nations. Wherein it ſeemeth that nature taketh pleaſure, to ſupply the indigence of man, not only producing euery one more apt for one thing then another, as learning, armes, and the other liberal and mechanicall Arts: but alſo making the people borne in diuers parts of the habitable earth, to differ in inclinations, and complexions.

MANY learned men haue aſſaied to render a reaſon of this ſo admirable a diuerſitie. Firſt the natural Philoſophers, are of opinion that it proceedeth of the mingling of the fower humours of which mens bodies are compounded, the which according as they agree, or diſagree one with another, do change the cõplexions, in diſpoſing the natures diuerſly according to their predominant qualities: But principally according to the proportion of the hart, being the fountaine of the vitall ſpirits, and of the bloud, and gouernor of the affections as it is diuerſly affected or altered: alſo by the diſpoſition of the melancholick humour, which is mother of the arts, and of al good inuentions; vnto whom they attribute all the dexteriy, perſeuerance, and perfection in them. From thence comes it (according to this opinion) that men are merry, ſad, diligẽt, ſlouthful, tractable, opiniatre, gratious, merciful, enuious, fearful, audacious, fooliſh, light, wiſe, true, falſe, lyers, quarelours, deceuers, with the other like, and ordinary affections of men, more or leſſe, according as one humor exceedeth another. To this helpeth much the corrupted eſtate of cõmon weales, & the talke which is held both openly & ſecretly, and that

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from their youth few do think on remedying of it by good noriture, disciplin, and studies. Whereunto the Physitians do adde eating, and drinking, with exercise, shewing that they are sufficiently seruiceable to the disposition of maners. Besides the waters, windes, and aire enuironing; and that there is great difference in the places which are inhabited: So that commonly the Spaniards are proud and haughty; Egiptians light; Africans disloyal; Englishmen and Scots courageous; Greekes crafty and subtill; Italians wise and warie; Frenchmen bold and hardy: And thence is it, that amongst the Scithians there was neuer but one Philosopher; and in Athens haue ben many.

THE ASTROLOGERS affirme all these inferiour natures to be gouerned, and disposed by the superiors, And that by the mouing of heauen all things here below, are engendred, and distroyed; or enterchanged one into another: Moreouer that by the reuolutions, and influences of the Planets assisted with the other starres, there commeth such a diuersitie of bodies and mindes vnto men: some being stirred vp to one action, others moued to another, euen as shippes in the sea by the windes: so that they cannot of themselues either moue or stirre any waies: Likewise the humors of the bodies to be moued by the irradiations of the starres, of whom they receiue diuers dispositions, which the soule representeth afterward in her actions: Insomuch, that in their opinion, none can learne any art, or disiplin whatsoeuer, nor become excellent therein, if he haue not the original, and cause of his excellency, from the heauen, and constellations. They say moreouer, that howsoeuer the pouertie, situation, nature, and customes of countries, lawes, and statutes of gouernment, religions, and maners of people do often contrarie their fatall destiny; neuertheless, that the destiny bee it to good, or euill, doth ordinarily returne to his course, and accommodate it selfe as neere as is possible, to his first order, not denying notwithstanding, but that by good education and laudable exercises it may greatly be holpen: euen as it commeth to passe in grounds, which by care and diligence are made more fertile: but being left waste, do soone returne to their first nature.

SOME auncient Philosophers considering, that in the minds of men do appeare the seeds of al disciplines, with some knowledge of God, of vertue, and of vice, without any former teaching, or institution; haue thought, that the reasonable soules were taken and extracted from the Godhead: And that before they came downe from heauen to the earth (which place is contrary to their diuine, and immortall nature) they were full of vniuersall intelligences, and of sciences, which they forgot by the contagion of the body, as soone as they came to dwell therein: But that afterwards by care, study, and exercise they recouered the remembrance of them: Thinking these first sparkes and faculties of the minde, to be quickned and reuiued againe by learning and vse; which for that respect they called remembrance. That discoursing, teaching, learning, prouiding, numbring, inuenting, iudging, and other actions of the vnderstanding soule, did not proceed of any elementarie matter in any sort disposed, affected, or ordered by the heauenly bodies; but of a more noble

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and ſempiternall coming from without, and being ſeparable from the bodie; as the eternall from the corruptible.

THE CHRISTIANS, being better inſtructed in the trueth, haue not ſought the cauſe of this variety, either in complexions or conſtellations; nor yet poſted it ouer to the inconſtancy of fortune: but reiecting all ſuch dedeſtiny, fatall neceſsitie, & hazardous chance, acknowledging truly the world to be gouerned, by the diuine prouidence; and reducing al thereunto do firmly beleeue, that God according to his good pleaſure, and one onely Spirite which doth all thinges in all men, diſtributeth to diuers perſons, diſtinct and different graces, reſpecting ſtill, the common good, and preſeruation of humane ſociety: which cannot endure without many and diuers eſtates, charges, adminiſtrations, offices, callings, and workes: in ſuch ſort preſeruing it ſelfe by mutuall ſuccour, and reciprocall aide. But that the true vertue, ought chiefly to be required & hoped for of him, without reiecting either natural inclination or good education. And that therfore it behoueth that this natural inſtinct, of which we haue ſpoken, ſhould be prouoked and ſtirred vp by vertuous inſtitution, which correcteth the ill if there be any, and augmenteth the good in ſuch as are of a good naturall diſpoſition, guiding by wiſe precepts and counſels, this natural apetite and inclination vnto true perfection. Since that nothing in the beginning is perfect: but that there goeth alwaies before ſome toward diſpoſition, and after followeth the accompliſhment; As at the point of day breake there is firſt a certaine glimmering before the light appeareth: In trees the bud, and the flower come before the fruit: In corne that is ſowen, the blade, and the eare come before the graine. The goodnes of nature alone without diſcipline is not wel aſſured, and diſcipline without nature altogether vnprofitable. Euen as in tilling of the land to haue good profit therof, it is not enough to haue good ground, but it behoueth alſo that the huſbandman be skilful in his trade & haue good ſeed. After to confirme thē both, and to take a good cuſtome which may alwaies remain, perſeuerance, & continual exerciſe are requiſite, in ſuch workes and actions as concerne that vocation whereunto one is called. As the dyer being deſirous to giue ſome fine dye vnto a cloth which ſhal long time keepe his colour, doth firſt waſh it and prepare it carefully, and after dyeth it againe and againe: So to the obtaining of perdurable praiſe in any calling wee muſt vſe neceſſarie preparatiues, and euen from our youth imprint vertue in our hartes, and our manners by diligent inſtruction; that it may long remaine with vs. Theſe meanes are ſeldome found altogether: but where they meete fitly and agreably they make men accompliſhed, and admirable, ſuch as thoſe haue ben in times paſt, which at this day wee ſo highly commend and eſteeme. Such are the opinions concerning the varietie which is amongſt men; hauing all of them a great apparance of trueth: But heere wee will followe the celeſtiall and naturall as the moſt common, and that which Ptolomey writeth thereof in theſe wordes. The properties of people (ſayth hee) haue vſually been diſtinguiſhed either by all Parallels and all Angles, or by their ſcituation towardes

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the Ecliptique and the ſunne. For the inhabitants of our land ſituated in an aquilonarie quadrant, which are ſubiect to Souther parelleis; that is to ſay, which are deſcribed by the equinoctial vnto the tropique of Sommer; as the ſunne goeth ouer them, their bodies are blacke and in a manner burnt therewith, their heire thicke and curled, their faces ſcorched: they are ſlender of ſtature, hot of nature, and cruel of diſpoſition by reaſon of the great heat which raigneth in their coūtrey. We cal thē Ethiopians being ſo diſpoſed as we haue ſaid, and hauing ſuch conſtitution of aire, wherein do agree with them all the liuing creatures, and things growing of that Countrey. But thoſe which are vnder Aquilonarie Parallels, that is to ſay, which inhabite ſuch places as are vnder the North, becauſe their vertical point is farre remoued from the Zodiack, and from the heat of the ſunne, they abound in cold and moiſture: in which there is much nouriſhment which is not drawen vp by the ſaid heat. By meanes whereof the men there are white of colour, with long haire, great of ſtature, and well made: but of cold nature, and cruel maners through the vehement cold of thoſe places. The ſharpnes of winter is agreable hereunto and the greatnes of all thinges which growe out of the earth, and the wildnes of their beaſts, we call them generally Scythians. Touching them which inhabite betweene the Tropique of Sommer and the North, becauſe the ſunne goeth not on their Zenith, nor yet to farr towards the South, they liue in a very temperate aire, ioyning their houſes together, & being of gentle, and ſweete maners. And ſuch of them as are neereſt the South are moſt ingenious, and wiſe, and haue accuſtomed to be beſt skilled in heauenly matters, for aſmuch as their vertical point is nearer the Zodiacke, and the wandering ſtarres which are vnder it: by the familiaritie of which, they haue their minds prompt, & readie for the comprehending and vnderſtanding of affaires, & of arts; eſpecially of the Mathematickes. Alſo ſuch of them as are toward the Eaſt, are more vigorous and firme of vnderſtanding, concealing nothing. For by right wee ſay that the Eaſt is of the nature of the ſunne: and therefore that part of the day ought to be eſteemed as the right ſide, the better, and more manlike; as we ſee in liuing creatures, the right ſide to be ſtronger and harder then the left. On the contrarie they which are towards the weſt are more effeminate, ſoft and ſecret; for that part belongeth vnto the Moone, which is ſeene alwaies towards the weſt betweene the interlunary ſpaces. And therfore as the nocturnal, worſt and left ſide is reputed oppoſite vnto the Eaſt. Ariſtotle affirmeth that thoſe nations are barbarous which dwel vnder exceſsiue cold or heat, for as much as the good temperature of the aire doth beter both the manners and vnderſtandings. For the extreme Northern or Southern people are not ciuil by nature, nor gouerned by diſcipline, nor conioyned in habitations, neither do they ſowe nor plant, helpe themſelues little or nothing with manuary trades; exchange in their bargaining one thing for another, not knowing the vſe of money: but liuing without houſes, townes, and cities; wandering continually by great troupes representing great walking Cities, guyded by diuers heads and Lords, and trailing or drawing after them their

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litle lodges, or houels, couered with leather, mattes, canes, or course wooll, to defend them selues against heat, cold, and raine. And without long abode in any place, they follow the commodities of the herbage, and water for their beasts and camel, which they bring with them innumerable of diuers sortes, as Horses, Camels, Sheepe, and Kine, wherewith they sustayne them selues, and with venyson: being destitute of Corne, herbes, and fruits. Such were, of auncient time in the Northern Countries the Scythians, and Sarmatians, or Sauromatians dwelling in fields or Champaignes infinitely large, and spacious, open, without wood, trees, or bushes, without waies or bounds, on Charios whereon they placed their wiues, and children, which were therhence called Nomades, and Hamaxobites. Being ignorant of tillage they nourished them selues with flesh and with milke, their land, which was plaine and vnited being fit for such maner of liuing, and being holpen by sundry great riuers which running ouerthwart and watering the ground, made it fat and fertill. Vnto which Scythians, the Tartarians, haue succeeded liuing at this day (as is said) in the same manner. Out of this quarter and this kind of people neuer came but two Philosophers, Anacharsis, and Zamolsis, both of them brought vp elswhere: howbeit that in Greece there haue bin innumerable.

ON THE other part, towards the south were the Numidians, liuing in the open aire without houses, alwaies in labour and trauaile, not drinking any wine, and faring simply and poorely, seeking onely to satisfie nature, and not to serue pleasure. Who by reason hereof were very strong, whole, lusty, and able men, and long liued. The Arabians or Alarbians liue nowe in such manner sithence the comming of Mahomet, hauing with them their houses, villages, and townes which they carry on Charios, or on the backe of Camels, following the commoditie of pasturage from Arabie, and the riuer Euphrates, euen to the Atlanticke sea, being very hurtfull to the bordering plaines of Suria, Egipt, and all the neerer Africke: especially about the time of gathering corne, and fruits, for they goe downe then by troupes close, and thicke. Then hauing taken what they can, they retire with such swiftnesse that they seeme rather to flie, then to run: and it is not possible to ouertake them, or to follow them thorough places destitute of waters. It is a vagabond people and innumerable, yet diuided by Nations, and Lordes, called *Scheiks* euil agreeing together, and hauing no firme habitation. They dwel commonly vnder tentes and pauilions made of course & bad woof. They liue with flesh and milke especially of Camels, putting thereunto a litle rice, hony, dates, raisins, drie figges, pluues, and Venison when they can catch it, going often with doggs and hatikes, to hunt red deare, fallow deare, Ostriches, and all other sort of wild game. They are commonly misshapen, maigre, and leane, of small stature, of tawny, and duskish colour, blacke eyed, with a weake and feminine voice, wearing no other garments but shirts, sauing some chief of the. They ride the most part, without sadles, spurs, or shoes on their horses. Their armes are great India canes of x. or xij. cubits long, with a litle yron at the end, and a litle taffera in manner of a banderoll. Notwithstanding liuing in this

pouertie and miserie, they glory that they are first nations and chiefe of the world, in that they were neuer mingled with others, and haue still preserued and kept entier the nobility of their blood. Ioannes Leo an African historiographer writeth that they haue many goodly obseruations of Astrology, which by tradition they deliuer from hand to hand to their successours, and increase them daily.

BVT those nations which are in the meane habitation of the world, are well disposed, and instructed both in armes and learning: hauing by nature both courage and vnderstanding together. They liue in good policy, inhabiting houses, hamlets, parishes, villages, townes, cities, common weales, kingdomes and Empires: they haue vniuersities, and publicke schooles, in which all sciences are taught; they haue variety of trads and occupations, seruing not only for necessity, but also for pleasure, ornament, and magnificence of buildings, victuals, habits, and armes; they haue iudgement, reuenew, warfare, and religion wel appointed, and maintained.

AMONGST these of the meane, they which dwell neerest the South being naturally melancolick do giue themselues willingly to solytarines, and contemplation, being sharpe witted and ingenious: as the Egiptians, Lybians, Hebrewes, Arabians, Phœnicians, Assyrians, Persians, and Indians. Wherfore they haue inuented many goodly sciences, vnfolded the secrets of nature, found out the Mathematickes, obserued the celestial motions, & first knowen religion. Amongst them haue bin found learned Philosophers, diuine Prophets and famous Lawmakers.

THEY which drawe towards the North, as the Almains, thorough the abundance of humour and blood (which doth hinder speculation) do apply themselues more to sensible things and to Mechanical arts, that is to say, to the finding of metals, and conduct of mines, to melt and forge workes in yron, steele, copper, & brasse, in which they are admirable, hauing inuented the vse of Ordinance, Artillery and Printing.

THOSE which dwel in the very midst, are not so naturally fit for the speculatiue sciences, as the Southern nations, not so apt for the mechanicall workes as the Northern people are, but are best seene in handling publicke affaires, and from them are come many good institutions, Lawes, maners, the art of gouernment or Imperial, military discipline, and politicke ordering of a common wealth, the regiment of a Shipp or Pilots art, Logike, and Rhetoricke. And as the Meridional nations haue not bin much exercised in armes, nor the Septentrional in learning, those excelling in vnderstanding, thother in force; they of the meane being both ingenious, and courageous, embracing both letters, and armes together, and ioyning force with wisedome, haue established flourishing, and durable Empires, which the other could not do; for although the Gothes, Hunnes, and Vandales, more hardie then wise, haue by armes inuaded Europe, Asia, and Africke, neuertheles for want of Counsell they established not any power of continuance. Contrarywise the Romains being both valiant and prudent, haue surmounted all na-

all nations by the glory of their deedes, eſtabliſhing the greateſt Empire and of longeſt continuance that euer was. And yet haue not been depriued of the excellency of diſciplines, or of mechanicall workes. Amongſt whom haue floriſhed famous Captaines, good Lawmakers, learned Lawiers, iuſt Iudges, ſeuere Cenſors, graue Senatours, ingenious and pleaſant Poets, eloquent Oratours, true and elegant Hiſtoriographers, wary Marchants, and exquiſite Artificers.

CONCERNING the Eaſt and Weſt, all doe agree, that the Oriental or Eaſterly ſituation, in the ſame aſpect of heauen, and ſeated in the like place, is better then the Weſterly or Occidentall: and that all thinges growe fairer, and greater in thoſe then thother. Notwithſtanding we ſee the Weſterne people to excell in force of body: and the others in vigour and ſharpnes of vnderſtanding. In ſo much that the Weſt ſeemeth to haue ſome affinitie with the North, and the Eaſt with the South. The Gaules or Frenchmen haue often ſent great armies into Italy, Greece, and Aſia: The Italians neuer ouercame France till they brought their Empire to his full heigth and force, and that vnder Iulius Cæſar who founde them deuided into factions. The Italians ouercame the Grecians without great difficulty. The Grecians who by their armes had penetrated into the farther Aſia, came not farre into Italy, but vnder King Pyrrhus who was ſhamfully beaten back. Xerxes came downe into Greece with an innumerable armie, yet neuertheleſſe was ouercome by a fewe Grecians, and driuen backe againe with a reprochful, and ignominious loſſe.

IN REGARD of the parts of the habitable earth, many excellent men of war haue ben renowmed in Europe, few in Africk, fewer in Aſia: which is come to paſſe, by reaſon that theſe two laſt parts of the world haue had one or two ſouereignties, but few cõmon weales. But Europe hath only had certain kingdoms, but infinite cõmon weals. Men become excellent, & make ſhew of their vertue, according as they are employed & aduanced by their Prince, or cõmon wealth. It is thẽ likly that where are many potentats, there wil alſo be found many valiant men: and fewe, where there are but few potentats. In Aſia are found Ninus, Cyrus, Darius, Artaxerxes, Mithridates, and a few others to beare them company. In Africke are named (leauing out the antiquitie of Egipt) Maſiniſſa, Iugurtha, and the Captains bred by the common wealth of Carthage: the which yet in reſpect of Europe are but few; For aſmuch as there are excellent ones in Europe without number, and more would be, if thoſe other were named which by the malignity of the time are forgotten. For the world hath ben there moſt vertuous, where there haue ben moſt great eſtates fauourers of vertue, either for neceſsitie, or ſome other humane paſsion. There haue ben therefore few excellent men in Aſia, becauſe that prouince was wholy vnder one kingdome, which by the greatnes thereof remaining for the moſt part idle, they could not there become excellent men for managing of affaires. The ſame is alſo in Africk where likewiſe there haue bin few, ſaue only in the common wealth of Carthage. This being alſo obſer-

ued, that there are more excellent personages found in common weales, then in kingdoms, in the which vertue is honoured, and in kingdomes suppressed. Whence cometh to passe that in a common wealth the vertuous are cherished, and in a kingdome not regarded.

Wherefore he that shall consider Europe shall finde it to haue bin full of common weales, and principalities, which for the feare they had one of the other, were constrained to keepe in vigour the military orders, and to honour, and cherish of such as were best skilled therein. For in Greece beside the kingdome of Macedony there were many common weales, & in euery of the were bred most excellent men. In Italy were the Romains, Samnites, Tofcans, and Gaules Cisalpins; France, and Germany were ful of common weales & princes: likewise Spaine. And although in comparison of the Romains there are few others named; that comes to pas by the malignity of writers, which follow fortune, and honour none but the vanquishers. But it seemeth not likely that amongst the Samnites, and Tofcans which maintained warres 100. yeres against the people of Rome, before they were ouercome, there were not many excellent men, and likewise in France and Spaine. But that vertue which the writers do not celebrate in particuler men, they extoll generally in the whole nations; exalting euen vnto heauen their obstinate defending of their liberty. It being true then, that where are most estates, there arise most valiant men, It followeth necessarily that where there are fewest, there vertue from hand to hād diminisheth: because there remaineth left occasion to make mē vertuous.

Wherefore the Empire being since increased, and hauing extinguished all the common weales and Seignories of Europe, and Africke, and the greatest part of those of Asia; it left no way nor meanes vnto vertue any where but at Rome; so that there began to be few excellēt men in Europe, as in Asia, which vertue came since euen to his last ouerthrow; forasmuch as all vertue being reduced vnto Rome; when it was once corrupted, euen almost all the world came to corruption therewith. And the Northren nations were of power to come, and spoile this Empire, which had extinguished the light of others vertue, and could not maintaine his owne. Although then that by the inundation of these barbarous nations, it was diuided into many parts; yet the former vertue could not yet spring vp againe, by reason of the difficulty which there is for a time to resume the former orders being ouerthrowen; & also because the maner of liuing at this day (considering the christian religiō) doth not impose the same necessity of defending our selues, which was in ancient time. For then, those mē that were ouer come in war were either slain, or els remained in perpetual bōdage, leading a miserable life. The conquered lāds were left desolate, or els they draue the inhabitāts, being spoiled of their goods, like fugitiues throughout the world. Insomuch that those which in wars were ouercome endured al extremity of misery. Being moued with this fear, mē alwaies held military exercise in vigour, & honored such as excelled therein. But at this day this feare for the most part is taken away: for there are few of the vanquished slaine, & they remaine not long prisoners, the way being easy to deliuer them.

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And although Cities should a thousand times revolte, yet are they not destroied, but the men enioy their goods, and the greatest euil they feare is an impost or taxe: wherefore they will not submit themselues to the military orders, and entirely beare the charges of the warre, to preuent those dangers, which they do not much feare, since the prouinces of Europe are reduced to so fewe heads in respect of the time past. All France being subiect to one king, Spaine to another, and Italy diuided into peices. In such sort, that the weake Cities are saued by associating them selues with the vanquishers, and the other estates by the foresaid reasons do not feare their vtter ouerthrow. Touching the Almaines and Switzers, because there were amongst them many common wealths, and Seigniories, being iealous of their estates, and constrained to maintain them by exercise of armes, they haue brought forth what soeuer is good at this day in Military discipline, in those parts. Moreouer men in their food and nourishment, are no lesse different, according to the diuersity of countries then in other things; eche country hauing his peculiar meates, and seuerall kindes of dressing, preparing, sauouring, sauicing, rosting, and boyling them: And in eche season of the yeere nature yeeldeth newe meates both by sea and land. As there are found diuers sorts of food; so are there also diuers maners of liuing, both of beasts, and of men. For being not possible for them to liue without nourishment, the differences thereof maketh their maner of liuing to be diuers, and different. So that of beastes, some liue in heards and flockes; other seperated here and there, as is most expedient for purchase of their liuing. And some of the feed on liuing creatures, others on fruits, others on euery thing, so that nature hath seuered their liues according to the commodity and choice of these things. But for as much as naturally euery creature hath not pleasure in the selfe same, but some delight in one thing and some in another: for this cause doe the liues of them differ which eate liuing creatures, and which feed on fruits. Likewise there is a great difference betweene the liues of men; The idler sort giue them selues to pasturage, feeding on tame beasts, without paines, or trauaile: but because it is needfull for them to remoue their cattaile from place to place for pasture, they are constrained to follow, exercising as it were a lawfull kind of husbandry. Some liue on hunting in diuers sorts: as some on their pray; others on fishing, as they which dwell neere vnto lakes, ponds, and riuers, and such as border on the sea, others on birds, and wild beasts, which inhabite neere vnto the woodes. The poore thoroughout the wide forests, and high mountaines, liue on roots, akornes, and wild fruits: now a dayes the greatest part of men liue of the earth, and of such fruits as they finde at home. So that the maners of liuing vsed amongst them, are pasturage, tillage, hunting, hawking, fishing, and fouling. Others by mingling of these do liue better at ease, keeping their life (which hath need of many things) with that which it wanteth, to the end to haue sufficiency. As some vse pasturage and hawking, others ioyne tillage with hunting, and so the other kinds of liuing according as necessitie constraineth them, or delight and pleasure prouoketh them.

The Canibals euen at this day do eate mans flesh rosted, likewise the other Sauages eate their enimies which they haue taken in wars: The Arabians feed on Camels, and Ostriches, bread of Millet and rapeseed pilled. The Tartarians on raw flesh indifferently, of dogs, horses, cats, snakes, and such other beasts: which they do only prese betweene two stones to draw out the blood thereof, or els do mortifie it on the backe of a horse when a man is on him. They drinke mares milke, preparing it in such sort that it resembleth white wine, & it is not much vnsauoury, nor of ill taste. The Cathayans also eate raw flesh, cutting it first in small peeces, then they conserue it in odoriferous oyntments with good spices, and then do eate it so prepared. Their drink is made of rice, with diuers spices, which hath a taste more delicious & pleasant then wine, and they which drink more then enough thereof, are sooner drunk then with wine. The Medites hauing neither corne nor wine, vse great storing in the summer time, & taking both of wild beasts, and birds: whereof they make their prouision to liue in winter. And in some places they make binder of fishes, dried and cut in smal peeces, which they beate, and bray into powder or flower, then they temper it with water, make past thereof, mould it, and make it into loaues of bread, which they dry in the smoke, & liue thereof all the yere. The people of Catecut liue on rice, fishes, spices, & fruits altogether different from ours. They drinke wine of palmes, and of dates mingled with rice, and sugar. Throughout al the western Islands they make bread of a kind of wheat called Mahiz, and of aroote named Inca: which are ordinary feeding aswel in the Islands, as in the maine land. They make drinke of certain Pine apples which the call Yayama, which is holsome, but because it is so sweet, it is not so pleasant to drinke as the drinke of our countries. It would be too long, & tedious, to recite here and set downe seuerally all the kinds of liuing, receiued of men either for necessitie, or for superfluitie, and delights.

Therfore these already rehearsed as the most strange, and most different from ours shal suffice at this time. But besides the commodities and discommodities of liuing, which men haue in their seuerall Countries; some abstain from certaine meates, either by opinion, as the Pythagoreans did, from a cow, and from a beane: or els by religion, and that either for a time, as from flesh in Lent, and on fasting daies amongst the Christians; or alwaies, as the Charterhouse Monkes, and Carthusian Friers. On the contrary the auncient priests of Egipt, thought it a great sin to eate fishe, as Herodotus hath written. The Egiptians abstained also from swines flesh, as the Iewes do at this day, and the Mahometans, who moreouer wil drinke no wine. The Malhabrians and Guzerats do eate nothing that hath blood, neither kil they any thing that hath life. Therefore they neither eate greene herbes nor newe fruit, thinking that there is life in them, and that it is a great offence to make them die. They worship Oxen, and abstaine from eating them as the Iewes do from swine. The others being not so scrupulous do vse indifferently all kind of meates which they can come by.

OF THE VARIETY of People.

IT seemeth that there is in men some natural desire to chaunge their habitations, and dwellings, hauing a mirable mind, impacient of rest, and desirous of nouelties: By reason whereof, they cease not from going one to another, changing of maners, tongues, letters, lordships, and religions: Few countries are inhabited by the true originaries: almost all Nations are mingled. In auncient time the Egyptians dwelt in Babylon, Cholchis, Syria, and Greece; The Grecians in that part of Italie, which is next the lower sea; the Tyrians in Afrike; the Africans in Spaine; the Phocians in Gaule; the Gaules in Greece, and Asia; the Macedonians in Syria, and Egipt: So haue the Arabians past into Persia, Syria, Afrike, Italie, and Spaine: So the Tartarians into Scythia: So the Spaniards into America, to Peru, and into the East, and West India: The excessiue heates, and coldes, the deepe seas, and large riuers, the high mountaines, the great woodes, and deserts, can not let them from changing their dwellinges: Notwithstanding, they remoue commonly out of cold Regions into temperate; as the Parthians and Turks haue done on the side of Asia; and in Europe the Cymbrians, Sicambrians, Saxons, Gothes, Lombards, Burgundians, Frenchmen, Vandales, Normans, Alanes, Hunnes, Hungarians, and Slauonians: which at diuers times going out of the North, haue possessed the principall regions of Europe. Others hauing long straied and wandered, do not make choise of their habitation, but stay at the first place where they find themselues wearie, being not able to go any farther: Others get it by force of armes: Some straiers perish by the way; others dwell where their pouertie leaueth them; and they haue not all the same necessitie to abandon their Countrie, and to seek a new. Some by strange armies being beaten out of their owne, inuade some other: others being oppressed with ciuil sedition; others being increased to an ouergreat multitude; others by pestilence, or by barrennes of their land; and others hoping to recouer a better. Howsoeuer, all vsurpers haue accustomed, to abolysh as much as lay in them, the dignitie, and memorie of their predecessors, aswell for enuie, hatred, and contempt, as for ambition, to thend to make their name onely from that time forward to flourish: as the Medians did, vsurping the Lordship ouer the Assyrians; the Persians ouer the Medes, and Egiptians; the Romains ouer the Gaules, Spaniards, and Africans; the Gothes and Vandales ouer the Romains; the Arabians ouer the Persians, Egiptians, & Africans: which at this day also the Spaniards do in the new found Lands; and the Turks in those places which they get on the Christians; destroying their buildings, titles, letters, bookes, histories, and sciences.

THE VICISSITVDE of Townes.

SOme Towns and Cities begin, others end, others increase, & others diminish: coming of little to be great, & of great little: some are ouerthrowen by warres, others by sedition, others by long peace turned into loosenes, or by

pompe

pompe and prodigalitie, pernitious to great riches; or by casuall chaunces of fire, inundation of waters, or Earthquakes; or els by old age, which consumeth all things. Ninive so great, so faire, and sumptuous, was distroyed by Arbaces, and the Medians; Carthage by Scipio, and the Romaines. By tract of time the greatest part of Babylon hath bin turned vnto tillage, and at this day is nothing; or els hath chaunged his name. Athens is reduced into a little village; Troy into Champaigne: Ierusalem so famous throughout the scripture, hath bin often distroied, and reedified: Thebes was sometime the fairest Citie, not onely of Egypt, but of the whole world; the magnificence of which was diminished by the increase of Memphis: And that of Memphis, by the edification and augmentation of Alexandria, holden for the chiefe or second Citie in the world. Rome began when Babylon ended: and Constantinople is growen vp by the spoile of Rome; the Empire being transported thither with his chiefe forces, and riches. Lions first scituated on a hill, was burned, then reedified below: Elica and Buria drowned. In auncient time there were in Candie 100. Townes, which are now reduced vnto three: On the contrarie, in Germany there were no Townes: there are at this day the fairest, the strongest, and best gouerned that are any where. The Arabians and Tartarians march by great troupes, representing great walking cities. In other places are seen verie faire Cities, which were not in former time: As Cair, Alep, Tauris, Mosko, Prague, Cracouia, Nugradia, Antwerp, London, Lishbon, Paris, Roan, Mexico in Temistitan, Venice, Cambalu, Quintay, Meace in Gyapan, Malach, and Ormus.

THE VICISSITVDE OF COMMON *Weales, Kingdomes, and Empires.*

THe first and chiefest forme of Ciuill gouernment is a Monarchie erected naturally, which by good establishment begeneth a Kingdom, or Roialtie, but when a Roialtie falleth into those vices which are neerest it, as into Tyrannie: of their abolition ariseth Aristocratie, which is commonlie chaunged into Oligarchie. And when the Communaltie reuengeth the iniustice of the Gouernors, there followeth a Democratie, by the outrages, and iniquities whereof, is againe erected the Ochlocratie. Such is the naturall reuolution of gouernments; according vnto which the estate of the common wealth is chaunged and translated; and againe returneth to the same. Yf the vertue of commaunders were alwaies alike, the affaires of men would go better, and more certainlie without being transported to and fro, and incessantly altered; for authoritie is easilie maintayned by the same meanes, by which it is gotten: but where for diligence idlenes; for continencie and equitie, couetousnes and pride do take place: there the fortune chaungeth with the maner of their lyuing. Wherefore the Kingdoms and Empires are translated continually from the lesse apt and able, to those that more; chaunging from familie to familie, and from nation to nation; As by

the variable course of the Moone is gouerned the great Sea, mouing or appeasing his waues; adiuancing or withdrawing the flowing, and the ebbing of the tydes: so are the vnstablenesse of fortune, and mens want of wisdom, publike states increased, diminished, exalted, abased, changed, destroied, conserued, and put other, from some vnto others: those that are best gouerned, hauing their gouernment assured, and durable then the rest: and yet none being perpetuall; for asmuch as they are corrupted in length of yeares, what soeuer grandnesse there are in the beginning: if heed be not carefully taken in retarding them often, and reducing them as much as is possible to their first integrity. We see that a Lordship well founded doth prosper a time, by the goodnesse of the gouernment, and goeth from good to better, drawing in a right line towards the midst, or the highest of his true politique course: afterwards declineth from high to low, or from the midst to the extremitie. True it is, that where thone endeth, thother beginneth; and is aduaunced by the ruyne of the former: or many smal are reduced into one great, and that great one diuided into lesser.

THE VICISSITVDE AND *variety of Tongues.*

LIkewise the Tongues, words, writings, and Characters, are continually changed, hauing no better hap, then other humaine things, which do change ordinarily, with their words: namely, maners of liuing, both publike, and priuate; customes, meates, lawes, habits, and garments, edifices, buildings, armes, engines, and instruments. They haue a beginning, continuance, perfection, corruption, and alteration. Some are altogether lost; others do spring out of the former, beeing corrupted, and mingled: others after they haue bin long time disanulled, are restored. They are maintayned with their propriety, sweetnes, and elegancie: with the sciences which are written in them, thorough the power and greatnes of Empire; and by religions: with which meanes they are largely spread abroad in diuers Countries, and endure long: as also they are lost by the contrarie.

THE VICISSITVDE *of Arts.*

BY the same order and interchangeable course, the Arts and Sciences beeing small at beginning, do augment by little and little, and come vp to their perfection: whether after they are once come, they fall effoones, and finally perish thorough the slouth of men, or by the calamitie of warres long continued, or by the tyrannie of barbarous people: Then when they haue bin a while let downe, they arise againe, and successiuelie recouer their former strength. Which hath giuen occasion to some excellent Philosophers, and Astrologers to thinke, that the same Sciences haue sundrie times bin inuented before, time out of minde, and lost

againe; as they may be againe also in time to come: seeing that power and wisedom leaue not long each other; but ordinarily keepe good companie together. As I haue obserued within these three thousand yeares to haue falne out fiue or six times in certain seasons, finding the excellencie of actiuity and learning, to haue bin first in Egipt, Assyria, Persia and Asia the lesser: consequently in Greece, Italie, and Sarasenia: and finallie in this age, in which we see almost all auncient, liberall, and Mechanicall arts to be restored with the tongues: after that they had bin lost almost twelue hundred yeares, and other new inuented in their places: Wherein shall be employed all the discourse ensuing, depending on the former: Which we will begin with the Tongues; with which are preserued and lost, all humaine arts and affaires.

The ende of the first Booke.

OF THE VICISSITVDE AND *variete of Tongues.*

The second Booke.

GOD creating Man, gaue him for a great and excellent gift, the vse of Reason, and Speech; and by these two prerogatiues hath separated him from other Creatures? But reason would little helpe him, and would lesse appeare in him, if he could not by speech expresse that which before hee had conceiued in his mind; for the beastes seeme to yeeld vnto him rather in speech then vnderstanding; doing finely and curiously many workes which he can not imitate: which because they can not speake, are called mute or dumbe, and vnreasonable creatures. And although men are more sociable, yet little would the similitude of nature which is amongst them, auaile them vnto this societie, if they did not vnderstand one an other; and would rather chuse to conuerse with the dumbe creatures, of diuers kinds; then with other strange men which they vnderstand not. Speech then being so necessarie to a ciuil man; who by reason alone can not haue the companie of an other, and being naturally giuen him to declare the conceits and affections of his mind; notwithstanding it commeth to passe, that the words are not alwaies, and euery where the same, as the thinges are vnto which they are imposed: but do chaunge from countrie to countrie, and from time to time; according to the

vse

vſe and cuſtome of thoſe that ſpeake; being receiued, and vnderſtood amongſt them by their owne agreement, and conſent: From whence proceedeth this varietie of Languages amongſt men diſperſed ouer the whole habitable earth, being ſo ſpacious in length, and bredth; thone not vnderſtanding thother but by ſignes, or interpreters. But if, as there is in all men one firſt principle of reaſon, and one common interiour intelligence; it were poſsible that there were alſo but one common tongue to ſerue in arts, and contracts; they would loue one another better, by the ceaſing of that diſcord, which commeth by the diuerſitie and ignorance of tongues; and employ that time in knowledge of things, which they are now conſtrained to beſtow in learning of words. Diodorus the Sicilian following the auncient Philoſophers hath written, that men at the beginning had the ſound of their voice confuſed, and not to be vnderſtood; but that by little and little, making diſtinction, they named euery thing by his name: And for aſmuch as they were then dwelling in diuers partes of the world, they did not vſe all one ſpeach and language; whence it came to paſſe, that they had alſo different Characters, and letters. Moſes declareth in Geneſis, how the language of all the earth was confounded in the building of the tower of Babel; wherehence hath proceeded the diuiſion of Nations, and the beginning of the diuerſitie of Tongues, by the pride and preſumption of men. As in trueth it is a puniſhment for ſinne that we haue ſo many, which are changed vnceſſantly at the pleaſure of the common people, forging daily new words; by the birth of which the former muſt needes decay: Euen as the ſeaſons of the yeare do ſpoile the earth of her flowers and fruites, and do after cloath it a new with others. Likewiſe time maketh words to fall; and vſe maketh new to ſpring in their places, and graceth them, making them to be in requeſt; vntill that, being by age conſumed by little and little, they come alſo to die: becauſe that in the end, both we, and all things that are ours are mortall. But ſuch change and varietie commeth ordinarily of the mingling of diuers Nations, and of great faires, and armies; where are people of diuers languages, who aſſembling, and communing together, do continually forge new words; which do either endure, or periſh, according as of cuſtome they are accepted, or reiected.

And howbeit that ſpeech is naturall vnto men, yet do they not ſpeake but artificially; nor do they learne it, but in hearing others ſpeake: firſt their mothers, and their nurſes; and afterwards the common people. Wherefore it behoueth, that the firſt which impoſed names on things, hauing no other of whom they might learne them, did miraculouſly learne them in that tongue, wherein the nature, and trueth of things agreed with their originals, and Etimologies: which men euen to this preſent haue endeuoured to ſeeke in all tongues, in the ſignifications of words. The Hebrewes attribute this honour to their tongue, which they account the firſt and moſt auncient of the world. Herodotus writeth, that Pſamneticus King of Egipt, being deſirous to know which was the firſt language, gaue two young children of poore parentage

to a Shepheard to be kept, forbidding any word to be spoken in their hearing: but commaunded they should be kept a sunder; and that at certaine howers there should goates be brought to giue them suck: which he did for a desire he had to heare what word these children would speake first: And it hapned after two yeares, when the Shepheard opened the doore to come in to the children, they fell downe both at his feete, and holding vp their handes pronounced this word, *Bec*, which is as much to say as bread, in the Phrygian tongues. And so it was found, that the Phrygians were more auncient then the Egyptians, and their language the first. Vitruuius the Architect, speaking somewhat grossely of this matter, saith, that while men dwelt yet in the forrestes, in some of the thickest places, the trees shaken by the force of the windes, and beating violently one against an other, stroke fire, whereat those that were neere being astonished, fled; and afterwards comming neere again, when the noise was stilled, they found that great commoditie came to the bodie by the heat of the fire; and putting wood into it, so maintayning it, they called the rest, and shewed vnto them by signes, the good that came of it: In this first assemblie, their voices issuing diuersly out of their breasts, the words were made as they offred them selues, by the which signifying oft the same things, they began to speak at aduenture, & so formed the languages amongst them. Pythagoras did attribute soueraine wisdom to him which first found out names for euery thing. And Plato affirmeth in his Cratilus, that it was done by a power, more then humaine: for in trueth man could not of him selfe, without the helpe of God discerne innumerable thinges contained in the world by their proper names, which otherwaies had remained vnknowen: I say, the Heauen, his parts, and mouings, the fixed, and wandering Starres, the Elements with their qualities, windes, raines, haile, snowes, thunders, and other meteors, birds, beasts, fishes, herbs, plants, trees, graines, minerals, stones, pearles, their natures and propenties, seas, gulfes, climates, hauens, ports, iles, riuers, lakes, pooles, lands, countries, people, nations, villages, hamlets, townes, and cities: The inward and outward partes of the bodie, sences, and their obiects, odours, fauours, smels, and tasts, maladies, and their remedies, infinite humaine actions, victuals, garments, lawes, magistrates, iudgments, gouernments, ceremonies, warfare, reuenewes, moneies: so many arts and occupations with their instruments: so many persons with names, and surnames, the affinities and alliances betwixt them. The controuersie also in times past hath bin great amongst the learned, whether words were imposed at the will and pleasure of them that speake, or els by art, and natural reason. The varietie and continuall muration which is seen in tongues, made some think that this imposition was casual, and arbitrarie, founded on the consent and custom of men: Others said, that sithence the names are as instruments ordained to present things vnto vs, which do not chaunge thorough our opinions; but according to their nature remaine alwaies in the same order; also that the true names did not chaunge after our pleasure: but were agreeable to the things signified, whose essence, and similitude they

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did imitate; being first conceiued in mind, afterwards expressed in sound, and voice, and then written by letters and syllables. Which opinion some haue so farre beleeued, that they haue gone about to enquire, and search out the propriete of things, by the proprietie of words; and to insinuate so far, by the secret vertue which they deemed in them, as to do miracles in pronouncing them; and to heale the diseases both of bodie and mind therwith: And that which is more, they haue affirmed, that there are some inuented by diuine inspiration, meaning amongst others the name of GOD, which is pronounced by fower letters onely in most languages: In which they say so manie Nations could not agree, without some maruailous mysterie of the diuinitie.

If the imposition, propertie, and vertue of names be admirable, the inuention and vse of Letters is no lesse; and to haue found a mean to comprehend in a few notes, such a multitude, and varietie of sounds, and voices of men. By them are written the things of greatest profit vnto the world, as the lawes, sentences of Iudges, testaments, contracts, and other such things necessarie for the vnderstanding of the life of man: Those which haue bin long time dead, are reuiued in the memorie of the lyuing; and they which are many miles distant a funder, commune with their absent friends, as if they were present: The sacred Bookes of the holie Scripture, and word of God, are preserued by them; the sentences of wise men, philosophy, and generally all sciences are deliuered ouer from hand to hand to the suruiuors. Some haue cauilled at this inuention, as Thames king of Egipt (in Plaroes Phædrus) who made answere to Theut (boasting himself therof) that he had not found, a remedie or help for memory, but for remembrance. Therfore, the Pythagoreans, and the French Druydes did write nothing, but deliuered one to another their mysteries without writing; to thend that they should not exercise their memorie the lesse, thorough the confidence of letters: Notwithstanding, experience (which is Mistres of things) hath manifestly opened their errour; for asmuch as by writing nothing, the memorie of their doctrine in processe of yeares thorough mans imbecillitie is vtterly lost, no apparance, or auncient mark therof remayning at this day.

In like maner the Hebrewes say of their Cabal, that it was first giuen by God to the Patriarches, and to Moises, afterwards to the Prophets: not written, but reuealed successiuely, and giuen from hand to hand, by the one to the other. But after they were deliuered from the Captiuitie of Babylon by Cyrus, and that vnder Zorobabel they had reedified the Temple: then Esdras who alreadie had restored the bookes of Moises, fore-seeing, that his nation amongst so many calamities, flights, banishments, and mortalities, vnto which it was exposed, could not at length preserue and keepe the secrets of that celestial doctrine reuealed to them from aboue, and preferred before the written Law; except they did write them: he gathered what he could of the wise men then suruiuing, and reduced it into seuentie Volumes.

Letters then being most necessarie; after they were inuented, they which considered them neerest, diuided them into Vowels, and Consonants; then

into halfe vowels, mutes, and liquids: calling that an Grammer, which ſerued to know, to diſcerne, and to aſſemble them; to make ſillables, nounes, verbs, and ſpeach. And although Plinie, building on the authoritie of Epigenes, thinketh the vſe of letters to haue bin eternal (that is to ſay, without beginning) neuertheles, he is gainſaid in that by other Authors. Philo the Iew imputeth the inuention of the Hebrew letters to Abraham; Euſebius to Moiſes, and others vnto Eſdras. Ioſephus ſaith, that the children of Seth, the ſonne of Adam, erected two Pillars, the one of ſtone, thother of earth, in the which they wrote the arts inuented by them: and that thone of ſtone was yet in his time remayning in Syria. Cicero attributeth the Egiptian letters to Mercury, and the Phrygian to Hercules. Liuie aſcribeth the Latin to Euander the Arcadian, whom he calleth venerable by the miracle of letters. Cor. Tacitus the Hetrurian letters to Demaratus the Corinthian: The Slauonians attribute theirs to S. Iherome, who they ſay tranſlated into their tongue, the old & new Teſtament. The Biſhop Gordian gaue letters to the Gothes. The auncient Frenchmen which firſt poſſeſſed both the Gauls, had three ſorts of letters, differing thone from thother: The firſt inuēted by Waſtald; the other by Doras; the third by Hiche. The Normans had theirs alſo deſcribed by Bede. In like maner many Nations haue inuented new Characters, haue changed, and corrupted the old; as the Slauons thoſe of the Greeks; the Armenias of the Chaldees; the Chaldees of the Hebrewes; the Gothes, Lombards, Spaniards, Germains, and Frenchmen thoſe of the Romains. The other Hetrurian letters, which are ſeen yet at this day in the ancient ſepulchers, are altogether vnknowen: Others ſearching the ſame yet more deeply, and fetching it farther off, affirme that they were firſt inuented by the Ethiopians, who deliuered them to the Egiptians; the Egiptians to the Aſſyrians; the Aſſyrians to the Phenicians; the Phenicians to the Pelagians; the Pelagians to the Latins; the Latins to the Italians, Frenchmen, Spaniards, Almains, Engliſhmen, Scots, Noruegians, Suecians, Polacques, and Hungarians.

The Characters of the letters are no leſſe different then the tongues; & can not ſerue any tongue but that wherunto they were ordayned; nor repreſent the entier, & natural pronunciation, no, not of their owne; which changeth not onely from towne to towne, but almoſt from village to village, for Greek could not be written in Latin letters, nor the Latin in Greek letters: and the Greeks and Latins do not alwaies pronounce as they write, but to make the ſound of their words ſofter, do change the pronounciation of ſome letters, taking thone for thother: whereof ther is a complaint made in Lucian to the iudgment of the vowels. Suetonius writeth of Auguſtus, that he obſerued not the Ortographie ſet down by the Gramarians, but ſeem rather to leane to the opiniō of thoſe, which think that we ought to writ as we ſpeak: In the which howbeit he were followed, yet could he not with his imperial authority, and ineſtimable power preuaile againſt cuſtome: And therfore I wonder at ſome Frenchmen, who not conſidering that in Grammer, there is more obſeruation thē reaſō, & that it behoueth in ſuch things as are ſpeking, writing, & pronouncing, with nature to mingle cuſtom (which as Quint. ſaith, is the moſt certain

Miſtres

Mistresse thereof) haue of late intruded themselues, assaying to reduce the writing of that language (which they haue cleane turned vp-side downe) wholie to the pronunciation; without thinking that the French doe vse straunge letters; which if they could neuer thoroughly satisfie their owne tongue, but because of their defect haue bin often changed, and augmented; how should they then satisfie another? In somuch that it seemeth to some to bee a thing impossible, that a people hauing a peculiar tongue of their owne should vse strange letters, but with great difficultie; as we see in the Dutch and English, vsing Latin letters; and in the Turke, and Persian, which vse the Arabian. As also they are of opinion, that the historie of one Nation, can not conueniently be written in another language, then that of the same countrie; induced to think so by the Romain historie, which being written in Greeke, seemeth no more to be Romain: especially where there is question of customs, lawes, magistrates, moneyes, reuenewes, and ceremonies: wherein the Greeke tongue being otherwise rich and plentiful, seemeth rude, & barbarous, where the Latin is fine and eloquent. The same is befalne to the Greek Historie, written in the Latin tongue: and likewise to the French made by Gaguinus, Paulus Emilius, and others; representing little, and ill to the purpose, the affaires of Fraunce in a strange language, vsed onely now a daies in schooles: whereas Froissard, Monstrellet, Phillip de Commines, Guill. and Martin du Bellay, are found large and conuenient. But to the end not to digresse from our commenced purpose, I will returne to speake of Letters. The Hebrewes and Latines haue twentie and two; The Slauons, and Iacobites two and thirtie, The Armenians 38; The Abissins or Ethiopians 47; The Arabians 31; The Chaldeans 28: The Latins, Greeks, and other inhabitants of Europe, and the Indians of Malabar, hauing peculiar letters of their owne, do write from the left side towards the right; The Hebrewes, Chaldees, Arabians, and generally all the Asiatickes, and Africans, from the right to the left, imitating the moouing of the Heauen, which is from the right hand to the left, and is most perfect according to Aristotle, approching neerest to the vnitie, which of Plato is called the motion of similitude, or of vniformity; The Cathayans, or people of China, & Iapania, from aboue downe-wards, saying that therein they follow the order of nature, which hath giuen to men their heads placed aboue, and their feete below. Diodorus the Sicilian writeth, that in a certaine Iland found towards the South by Iambolus, thinhabitants did not write from one side to another as we do, but drew their lyne straight from aboue downwards, hauing 28. letters in number, according to the signification which they giue them. Other maners of writing there can not be, except one would write a crosse, or ouerthwart. The Eastern, and Southern nations do vse points; the Greekes their abbreuiations; the Latines their titles; the Egiptians in holy things did vse the figures of beastes for letters, which they called Hieroglyphicks. The most Auncients did write, in the rynde or barke of trees, and in tables, and leaues of wood: others in Palm-leaues, according to the commoditie of their

countrey; others in lead. Their missiue letters, or Epistles were written in tables of waxe; the Lawes, and other durable things were engraued in brasse, or copper: They did write also in fine linnen cloth. The Emperor Commodus vsed the fine bark of the Linden tree, called of the Latins Tylia, or Philyra: Others the rynds of a little tree called Papyrus, (growing in the marishes of Egipt) which were thicker: from whence came the name of Paper vsed at this present: which is made of old raggs of cloth, steeped a long time in water, and braied in the mill; after brought into a kind of past, which being stretched out on a gredyron of brasse, to thend to drie it, & being put betwen locks of woll, and pressed, after it is a little dried, becommeth fine, smooth, thin, & white paper: we vse Parchmin also more strong, & durable then paper, which is made of sheepskins, goatskins, and calueskins, coried and dressed by the Leather-dressers, and parchminmakers. Herodotus in his Terpsichore witnesseth, that they vsed these skins to write on in his time. And Iosephus saith, that the holy Scriptures were first written in them. M. Varro thinks they were first found out at Pergamus a Citie of Asia, (from whence they yet take their name) at such time as the two kings, Ptolomeus, and Eumenes erected their Libraries; enuying one the other. Diodorus the Sicilian writeth, that the letters of the Ethiopians were made after the likenesse of sundrie beasts; and the extremities of diuers members of man; and of diuers instruments and tooles of artificers, and their inventions, & words were not expressed by composition of sillables or letters; but by formes, and figures of Images; whose signification remained vnto them by vse in the memorie of men: for they would set downe a Kyte, a Crocodile, a mans eye, a hand, a face, and other such like things: The Kyte signified a thing soone done, because he is one of the swiftest birds, and this character is properly applied to home affaires which are speedily dispatched; the Crocodile did note some euil thing, the eye, an obseruer of Iustice, and a gard or watchman of the bodie, the right hand with the fingers stretched out, betokened libertie, or liberalitie, and the left hand closed, was hardnes and greedines. After this maner the figures of other parts of the bodie, & formes of certain instruments, did notifie some other thing amongst those Ethiopians, who retayning it thorough long practize in their memorie, did readily vnderstand what the said figures ment, and signified.

Those of Malabar, and other Indians dwelling betwen the riuer of Inde, and Ganges, do yet at this day write in palm-leaues, either greater or lesser, according to the matter which they intend to write: In whole ones they write such things as they would haue to endure long, as the affaires of their Religion, and their Histories; the other things of lesse consequence, in a quarter, or half quarter, aswell on the one side, as the other. And when they haue written a great number, meaning to ioin them in books, they fasten them betwene two bordes, in steed of those forels or couers which we vse; after, as we sow our leaues, so do they tie them with strings to the said couers. For their missiue letters, it sufficeth that the leaf be writ, and rolled vp in it self, & in steed of sealing of it, they bind it with a thred of the palm it self. They vse to writ with an instrumēt of yron or wood sharpned, passing lightly ouer the leaf not percing it,

it, and imprinting the characters of their letters in such sort, that they may write on both sides. These writings stand permanent, as foundations of Churches or Cities in Copper, or graven in stone: [illegible] In Peru Maruice Mirabon affirmed, writing of the discouerie of the new found Islands, made by the Castilians, such that the inhabitants of Collanum, brought into Spaine among other gifts certaine bookes written in fine paper vpon fine trees, which are found betweene the wood, and the thicke inner rinde: and [illegible] which they couered with double cloth, and fastned together with cement, and rubbed ouer with fine chalke; which when it is drie, they write what they will on them. These bookes are not made by leaues, but they stretch them forth many cubits in length, and bring them into square peeces, ioined in such sort with cement vnder, that they are easie to turne, and seeme to be made of bordes, or tables of woods: and wheresoeuer they are opened, there appeare two sides written, in manner of two pages: as much there is vnderneath, if they be not stretched out in length, because that vnder one leafe are many leaues written. The letters and characters are like vnto hookes, gigonies, flies, flowres, and other such formes, wherewith they write in lines after our fashion, representing, in some sort the ancient maner of the Egiptians, and Ethiopians; and they paint betweene the lines figures of liuing creatures: namely of men as it is reported, as of Kings and princes, reciting their acts. They write also their Lawes, sacrifices, ceremonies, obseruations of the starres, and of husbandrie: Both the vpper, and vnder side is of fine workmanship; and such as when they are foulded vp, they seeme nothing differing from ours. They make little table bookes also of bordes of figtree, to write common things on; which they can easilie deface againe. The said Martyr saith also, that there haue bin found in Darien, bookes made of the leaues of trees sowed together; and that at Mesico they vse figures, by which they signifie their affaires, aswell as by writing. Moreouer, that in Hispaniola, there is found a tree called Coppeia, whose leafe is as fit to write on as paper, with a needle, or pin, or a pointed sticke: and that it is to be thought, that this is the tree, in the leaues of which the Chaldees, the first inuentors of Letters, did write their conceits, before the vse of letters was inuented. The leafe will abide writing on both sides, aswell as our paper; it is about twelue fingers broad, and almost round; thicker then double parchmine, and verie rough: When it is wet, the letters appeare white in the greene leafe; but when it is dried, it becomes white, and hard as a woodden borde, but then the letters are yellow: it is neuer marred, nor defaced for wetting, if it be not burnt. Paulus Venetus writeth, that in the prouince of Arcadan (which is subiect to the great Cham) there are neither letters, nor characters: but that men there make their contracts, and obligations, by little bordes or tables, which they diuide in the midst, and compare afterwardes together, and confer their markes and signes one with the other, and so doe acknowledge the cause of such contracts.

The simple people of the new found land, not knowing the vse of Letters, did maruaile much to see that Christians by meanes of them, vnderstood one an other; and thought that the written leaues did speake by their commandement, and reported their secrets: in such sort, that they touched, and caried them with feare; as if there had bin some spirite in them, and that they had spoken by some diuinitie, and not by industrie of man.

THE most cōmon kind of writing, which we vse at this day in these parts, is with black Inke: which heretofore was made of the sweat of bathes, and furnaces; but now of gaules, gum Arabick, and ryndes of pomgranats, being all steeped in water of victriol or copperis beaten into pouder. There is vsed also red ynke, made either of Vermilion, or of the shauings or fylings of Brasell steeped in strong Lye, being yet warme, and putting a little Alum to it: and Azure made of some blew stone or earth; yelow, of goldsand or pouder. Also one may write with the iuyce of Mulberies, Cheries, and other such fruicts: And that with pennes made of reedes or canes, such as Erasmus vsed; or of brasse, gold, or siluer: or of goose-feathers, swans, peacockes, or ostriches: Without speaking of the subtilities of writing with Cyphers which Princes vse, and notes which Cicero inuented; or with Alum where the letters do not appeare, nor can not be read, except they be dipt in water; or with salt Armoniack, iuyce of an orenge, limon, citron, or onyon; to be discouered onelie when they are held neere the fire; or with grease, cinders, and coales. But the maner to write by Imprinting hath excelled all the rest in readynes, and diligence, dispatching more worke in a day, then many speedie or swift writers are able to doe in a yeare. And since it commeth in so fitlie to our purpose, we will intermeddle here a little; and say briefly, as much as we shall think fit for this present discourse, of that which we haue heard, and learned of the most expert, touching this so rare, so profitable, and admirable Art: to the end, that if by warres, or other humaine mischiefes, and casualties, the vse thereof should at any time be left off, yet it should not bee altogether lost, but be faithfully kept and preserued by bookes, as it hath saued and preserued manie bookes.

TO MAKE Characters for imprinting, it is requisite first to haue ponchions of steel, softned by the fire, on the which they graue with couter-ponchions hardned, or grauing yrons steeled, the white which is within the letters: perfecting and smoothing the bodies of them with fyles, where they are eminent, or vneuen; not at the right ends, but at the contrarie: after they wet these ponchions in water to harden them, and then polish them, and do strike them into little peeces of fine copper, that haue bin in the fire: which being so engrauen, do naturally represent the forme of the letters: which the artisans do call, striking of the matrices: Then do they iustify their matrices on moulds of yron, and in the white therof make their castings, with lead, tinglasse, antimony, and other mixed maters; to the end to harden them: and that they may endure the longer. The Letters being thus cast & made, are put in a great case or box of wood, ful of little boxes, in to which they are distributed, according

to

to their seuerall sorts: From whence the Compositors (hauing layd before them the writing which they are to imprint) do take them one by one, & dispose them by pages and sognes, which they put again into other chasses or frames of yron, with one or two crosses, locked or shut fast with furnitures of wood. Then the gouernour of the Presse taketh these last chasses or fourmes, and laieth them on the marble of his Presse, then beateth them with balles of wood filled with woll, couered with white leather, and soaked or rubbed with ynke well mixed and distributed, placing the leafe that is to be printed, on a double tympan or parchmin (hauing a wollen cloth betwixt them) and a moyst linnen cloth to keepe the leafe from mackling, and putting downe the frisquet of parchmin, which couereth the white or margent of the leafe, he maketh the traine of the presse to roule (which resteth on the cariage) till it come vnder the vice or spindle, vnto which the plumin is fastned; and taking the barre in his hand, he pulleth as hard as he can vntill the leafe be imprinted on one side, on which they bestow halfe the day, and the other halfe, on the other side; yelding in a day twelue hundred and fiftie sheetes, or thirteen hundred imprinted. But before they do this, they make two or three proofes, which are reuiewed: and on this correction continew the rest. Two men are requisite about the presse, one to take, to gather, and order the sheetes, or leaues; thother to beate on the fourme which is on the presse, and to distribute or bray the ynke on the stone or blocke: which could not serue the turne by reason of the great trauaile required therein, if they did not drawe the presse one after the other, and by turnes. Two presses also are needfull, thone for the ordinary worke, and thother to make the proofes, and reiterations: More or lesse Compositours (that is to say Collectors of letters togither) according as they are great, or small, or in a meane betweene both, and sometimes a Founder or melter is requisite to renew the letters. The ynke is made of the smoke or sweat of oyle, and dissolued in oyle which must be beaten, and distributed, because of the thicknes, and it would not sticke on the paper if it were not wett. Others haue thought it better to make letters of copper, saying that they are of lesse cost, and yet will endure longer. But experience hath founde that they are not so commodious, and that they pierce the paper. This is that which wee haue vnderstoode of this Art vnknowen heretofore amongst the auncient Greekes and Romains; whereof the Almains attribute the inuention to themselues. Notwithstanding the Portugals traficking on the farthest parts of the East, and the North, into China, and Cathay, haue brought therefrence books printed in the languag, and writing of that Countrey, saying that they haue vsed it there a long time: which hath moued some to thinke, that the inuention hath bin brought out of that countrey through Tartaria and Moscouia, into Germany, and so after communicated to the rest of Christiandome: and yet not receiued of the Mahometistes, who superstitiously account it a great sinne to write their Alcoran by any other meane but by the hand of man.

Almost all nations haue remained a long time without letters, which hath bin

him a cause of making the Antiquities and originals more plain. Touching those bookes which we have, there are many of them written above seuen yeares agone, except the Hebrew, neither ancient found among the Germans any authour more auncient then Homere. Likewise the Egyptian Priest of Plato's Timæus, reproched the Greekes, that they were all young of vnderstanding, hauing no olde opinion [illegible] nowe all science. And Herodotus maketh expresse mention, that the Phenicians arriuing with Cadmus at Boeotia, brought in the letters with them, which the Greekes had not before vsed at that time, but they came but lately into Italy. The German tongue was not written anno 1500. and the Hungarian began not long since to be written. The Nouelles of the great Turcke, and the Sagesses of the new found lands do vtterly lesse all the bookes that euer they had: some hauing stumbling blocks in stead of letters, not expressed by notes, which they giue by a certaine motion successively the one to the other. As the Iewes kept a long time the memory of the antiquities, which Moses afterward set downe in writing, continued by the successors of Adam, and of Noe, euen to his time. And the verses of Homer, before they were gathered in the forme which was set by Aristarchus, were learned and sung onely by hart. And so vsed at the first the Egiptians, Chaldees, Babylonians, Greekes, Latins, and other nations.

WE haue said enough of the imposition of names, the inuention, diuersitie, and antiquitie of Letters, the names of writing, and manner which are written on, and with what instruments, and of the Arte of Imprinting now comming againe in vse. Speach of tongues I say that they get reputation by their property, elegancy, and sweetnes: by the sciences which are written in them, by power and greatnes of Empire, and by the religions by which meanes they are inlarged in many Countries, and endure long, as also they are soone lost and decayed by their contraries.

THE GREEKE tongue came in estimation by the elegancie, sweetnes, and richnes thereof, by Philosophy which hath bin handled therein, and al Arts and Sciences. It hath bin propagated by the nauigations, and Colonies of the Athenians, and by the armes of the Macedonians, which ruling far in Asia, and namely in Syria, and Egipt, made their language to be vnderstood in many Countries. In so much as by the saying of Cicero, it was in his time red almost in all nations. Also the new Testament first written in Greeke hath made it knowen in many places.

THE ROMAINS no lesse ambitious in amplifying their tongue then their Empire, constrained the people which they had ouercome to speak Latin, and did not negociate with straungers in any tongue but their owne, to the end to spread it ouer all, with more veneration of Valerius saith in his second booke of auncient Institutions. They made their Prouincials to change not only their language, but also their manners and customes, to make them more tractable. Afterward the Christian religion passing into the West, and using Latin in the Churches, and Schooles, and consequently in publicke

instruments, and sentences of soueraigne Iudges, hath preserued it thorough-out Italy, France, Spaine, England, Scotland, Germany, Poland, Prussia, Sweden, Hungarie, Bohemia, and part of Slauonia. The Christians in the East, and South Countries, as the Nestorians, Iacobites and Maronites vse the Syrian tongue, as we do the Latin: The Abyssins or Ethiopians vse the Chaldaick, in the which they haue al the holy Scripture; not giuing credite to any other language whatsoeuer. The Iewes, wheresoeuer they are thorough-out the world, would neuer consent, that the old Testament which they vse should be translated, but do read, and singe it in Hebrew; practizing in their contracts the tongues of those Countreys where they dwell. Likewise the Mahometists haue not suffred their Alcoran, to be red, or vnderstood in any tongue but the Arabian; in which it was written: which resembling the Hebrew, Chaldaicke, and Syriack is at this day largely spred abroad. For although the Tartarians, Corasmians, Persians, and Turkes, haue a diuers language from the Arabian; the Syrians, modern Arabians, and Mores, a tongue somwhat like it, yet so is it that the Arabian-grammer tongue in religion, and sciences, amongst the learned, the Iudges, and Priests is common to all the inhabitants almost of Asia, Africke, and the third part of Europe. Amongst all the languages of Europe there is not any more ample, and large then the Slauonian; vnderstood, and spoken by the Seruians, Mysians, Bosnians, Dalmatians, Croatians, Slauons, Carnians, Bohemians, Morauians, Slesites, Polaques, Mazouites, Pomerans, Cassubites, Sarbians, Ruthenians, and Moscouites. Moreouer the Lythuanians, Nugardians, Plescouians, Smolnians, and Ohalicians begin to speake Slauonian. It was also familiar amongst the Mammelues, as it is at this present in the Turkishe Court. In Asia, the Tartarian is vnderstoode thoroughout the Northe, and a part of the East: The Moorish thoroughout Africke; and the Brasilian in the newe found Lands.

YET haue not tongues any better estate then other humane things, but euen as buildinges, habites, maners, customes, lawes, Magistrates, maners of liuing both publicke and priuate, armes, engins, and instruments are changed: so are wordes and languages, which perishe at length not leauing by succession of time any apparance of their manner of writing. We haue now no knowledge at all of the Oscian, and Hetrurian tongue. The Prouençal in times past so much celebrated amongst famous writers, is not vnderstood of the Prouençals at this day. The auncient Gaulish, Spanish, Persian, and Punick languages are lost.

THE HEBREW hath lost much of his integritie by the calamitous exiles, and often mutations hapned to the Iewes vnder diuers Lords: For the Assyrians, Egyptians, Greekes, and Romains raigning ouer the Iewes, assaied for the hatred they bare to their religion, to distroy the Hebrew tongue, and the bookes of the Law, which they caused all to be burned, as many as they could get into their hãds; & namely the Assyrians. But they were miraculously restored againe by Esdras, or Iesus his sonne the high priest, which knew them

then by hart; and changed the Hebrew letters to hinder the Iewes from being mingled with the Samaritans, which came of the Gentils in Iury as Eusebius reporteth. These letters which the Iewes haue sithence vsed, differ onely by figures, and points from those of the Samaritans; which are those that were giuen afore time by Moyses.

But being so many times dispersed hither and thither; into diuers Countries, and mingled with strangers, whose Captiues, and tributaries they were: (as they are yet at this present in what part soeuer they dwell) they haue kept few words pure, amongst which are found some ambiguous, signifying contrary things, not to be vnderstood but by continuance of the speach, or by the addition, detraction, or inuersion of the points, holding the place of vowels. Their phrases are obscure, and full of metaphors, parables, and riddles to bee construed diuersly: Neuertheles it is profitable for Christians, and especially for Diuines to know this tongue, as well for the better vnderstanding of the scriptures, as to refute more certainly the Iewes, if they happen to dispute against them: As also the Arabian is necessary for the conuersion of Mahometistes; by reason whereof it was ordeined at the Counsell of Vienna, that these two tongues should be publickly taught in the chiefe Vniuersities of Christendome.

THE SARAZENS spreading abroad by armes with their religion, & lordship the Arabian tongue, first they destroied the Persian, with the leuers, and learning thereof, and by the commandement of their Caliphes, they caused the bookes written therein to be burnt; imagining that while the Persians contending before with the Greekes in armes, and learning, should haue these bookes containing naturall sciences, lawes of the Countrey, and auncient ceremonies, they could not be good Mahometists: as before the Christians had indeuoured, to abolish the bookes of the Gentils, and vterly to deface the memorie of their diuinitie. After these Sarazens going into Egipt, they banished out of Alexandria the Greek with the disciplines written therein, and out of Africk the Latin, as the Romaines before had banished the African tongue, with the learning and letters thereof. So that nations passing out of one Countrey into another, do change the maners, tongues, religions, and dominions; the victors spoyling whatsoeuer they thinke good in the land of the vanquished, defacing their titles, and destroying for enuy that which they cannot carry away: to them to abolish the honour and vertue of others, and that none but their owne may be celebrated and spoken off. So do the Turkes at this day to the Christians they rule ouer: and so did in auncient time, the Gothis, Alans, Hunnes, Vandales, Seruiens, Turules, and Lombards; who diuers times conquering Countries whose languages they disdained, neither vnderstanding them, nor knowing how to read them, corrupted them, in making new by mixtion of their owne with those which they found: insomuch as the poore people remayning after such transmigrations, did learne the languages of the cruel, and inhumane vsurpers, to vse in speach vnto them, that they might be thought the fitter subiectes. Moreouer these

barbarous

barbarous people referring all vnto warre, and contemning all other disciplines, burnt the libraries and all the bookes in them, vnto which the learned had recommended all their memorialls: in so much that with the losse of the tongues, there ensued also the losse of the sciences which were written in them, from whence these arose great ignorance in the world which lasted a long time. In this maner of the Grammaticall Greeke, proceeded the vulgar. Of the Latin the Italian, French and Spanish, in which are found many Arabian words, by reason that the Saracens held Spaine a long time. Of the grammaticall Arabian, the Vulgar and Moorish, vsed from Syria vnto the straights of Marocco, and comming as neere vnto it, as the Italian doth to the Latin: Of the Almaygne and French, the English: The Mootes which commeth of the Arabian and the Turke of the Tartarian, vnderstanding on an other as the Italian, and Spaniarde. And so of those which are nowe in vse are others made, and of these others will bee made in time to come.

But howbeit they change vncessantly, and that in the same Country and language, there appeareth in short time a difference both in speaking, and pronouncing: yet euery where there are some that speake finer and purer then the rest: such as were the Athenians in Greece, the Romains in Italy, and the Tuscans there at this day; The Castilians in Spaine, the Saxons in Germany, The Persians in Asia: The Nobles, and Courtiers in France, whereby the question is decided which hath bin debated betweene some learned men: namely whether the auncient Greekes, and Romaines had two languages, and whether Plato, Aristotle, and Demosthenes in Greeke, and Cicero, Salust, and Cesar in Latin, did write in their mother-tongues. It is certaine, that in Athens there was but one language, and in Rome one other, yet the speach of the common people was not so pure, as that of men of calling, and the ciuiler sort; as one may see by the Latin of Vitruuius, who was a chiefe Mason, and Cicero who was Consull: Which elegancie, and purity of speech is preserued longer amongst women, which conuerse not so much with strangers as the men, and commonly are more curious to speake well. Tully in the third booke of his Oratour, writeth that in his time, the learning of the Athenians was lost in Athens, only remaining in that towne the schoole or house of studies, which was not cared for of the Citizens, and the strangers enioyed it, which were drawen thither in some sort by the name and authority of the citie: notwithstanding that an vnlearned Athenian excelled the most learned of Asia, not in words but in sound of the voice, and not so much in speaking wel, as in pronouncing sweetly. Likewise saith he there is a certain voice or accent peculiar, and proper to the Romain kind, & to the City, in the which there is nothing offending, or displeasing the eare, or sauouring in any sort of peregrinity, & strangnes, in so much that the Romains with lesse study then the Latins, did excell the most learned amongst the by sweetnes of voice.

THE GREEKES dwelling in mue Greece, in Italy, Asia, in Sicile, and other Ilandes, had fower tongues or speeches; The Aricke, Dorike,

Dorike, Eolike, and Ionian: and in choosing out of euery of them throughout the Poets words, and figures, as came fittest to their purpose, they made another tongue which they called the Common: and after vnder one name onely, called them all fiue the Greeke tongue. And although the Athenians were finer and more fruitfull then the rest, yet the learned which were not Athenians by nation, did write only after their natural maner, fearing peraduenture that they should not attaine to the Attike puritie, vnto which but seldome and by leasure attained those which were borne elswhere. For Theophrastus who had long abode in Athens, being reputed most eloquent, was knowen by an old woman of Athens to be a straunger by his speach; Pollio obiected Paduanisme vnto Liuie, and vnto Virgill who was a Mantuan, it was reproched that he spake not Romain: so euery tongue by how much the farther it is from his natural spring, is the lesse pure. As in old time the Syrians and Egyptians, speaking Greeke did not speake it so purely as the Athenians: nor the Gaules, Spaniards, or Africans, Latin as the Romains: for although their words were Greeke or Latin, yet they retained the phrase of their owne Countrey. Insomuch that speaking Greeke or Latin they were alwaies knowen for straungers: as it happeneth to the English & Scots, Flemings, Almains, Italians, and Spaniards, when they speake French, if they haue not learned it very young.

But the tongues as all other humaine things, haue their beginning, progresse, perfection, corruption, and end: and being rude at first, do afterwards polish themselues, with ciuilitie of maners and knowledge, And when they haue endured a time in puritie, and elegancy, they are corrupted, and do finally perish: and by proces of time no appearance of their writing remaineth. The Greekes at the first were but rude, and grosse, as Thucydides, Plato, and Aristotle affirme: and the first which became ciuill amongst them were the Athenians, who polished their language, which they also brought vnto perfection, where it remained not long: but was corrupted, and lost, together with the libertie of the Countrey, being supplanted by the Macedonians, Romains, and other straungers which haue ruled there. In such sort that neuer sithence could be restored, the true propriety, and natural elegancy of the Greeke which was spoken by Plato, Aristotle, Isocrates, Demosthenes, and Eschines: but in steed of that tongue (which may be said to haue bin the best in the world) there is at length come an other vsed at this present in Greece, and in the Iles adioyning, mingled of many other languages: which is euery day falling to decay vnder the Turkish Empire, wherewith the Countrey hath bin already more then a hundred yeres most miserably oppressed.

If the first Romain writings had endured till this present, we should see that Enander, and Turnus, and the other Latins of that time, spake otherwise then did afterwards the last Romaine Kings, and the first Consuls. The verses which were song by the Salian priests were scarcely vnderstood: but because they were so ordained by the first founders, they were not chaunged for reuerence of the religion. Polybius writeth that the language was so much

changed

changed from the firſt Punick warr to the ſecond, that with great difficulty were vnderſtood the treaties made before betweene the Romains and Carthaginians: And it remained rude about fiue hundred yeres, hauing no writer in it worthy of memory. From that time forward the people gaue themſelues to learning, and ſome became learned: yet hard in their ſpeech; commended onely, for hauing bin the inuentours, and firſt teachers of the Latin tongue: which was after made moſt pure, and perfect, by Cicero, Cæſar, and other eloquent men, which floriſhed then in great number: in whom indeed the purity thereof is to be acknowledged. For afterward the common wealth being changed into a monarchy, and the maners corrupted, the ſpeach was alſo changed and corrupted, loſing his natural grace, & goodnes vnder the Emperours. Then the Empire being tranſlated from Rome to Conſtantinople, many ſtrange nations comming into Italy, altered the tongue, ſo that men left ſpeaking it, & it remained in bookes only: which were not red, nor vnderſtood by the ſpace of eight hūdred yeres, ſome of them loſt, others eaten by worms, and deuoured by age: til ſuch time as ſome Greekes and Italians, did by ſtudy make theſe two auncient tongues to reuiue when they were almoſt dead: by copying out, publiſhing, and correcting the bookes that remained in ſome libraries, ſuch as had bin preſerued from the rage of thoſe barbarous nations; which hath ſo happely ſucceeded, that the ſaid tongues haue recouered great light, with the arts written in them; which we ſee reſtored with them; and many inuentions added to antiquitie as ſhalbe declared hereafter.

Then the Romain Empire declining to the Weſt, as the Oſtrogoths, and Lombards, had poſſeſſed Italy; the Viligoths, and Sarazens the Countrey of Prouence, Languedoc, Aquinayne, and Spayne: The Burguignons, and Frenchmen, the Gaules, Belgick, and Celtick: the Vandals, Bethick, & Africk; by their conuerſation the Latin was corrupted: Of which corruption, came the Italian, French, and Spaniſh. The Italian remained long time vnpoliſhed, becauſe there was none that tooke care thereof; or endeuoured to giue it any poliſhment, vntill Dante, Petrarch, and Boccace, who haue much embelliſhed it by their conceipts ingeniouſly expreſſed, and elegantly couched in proſe, and verſe: Wherein they haue bin ſeconded by others no leſſe learned, and eloquent; who haue likewiſe enriched this language with many faire works, and tranſlations. As much is there happened to the Spaniſh, & French, which haue bin made within theſe fiftie yeres more elegant then they were before, by the diligence of ſome excellent men which haue tranſlated a great number of bookes not onely Greeke, and Latin, but Italian alſo into them; ſhowing that all ſciences may conueniently be handled in them.

CERTAINLY it is a great Comfort, and eaſe found out in this variety of languages, which cannot be vnderſtood, nor learned of all, to tranſlate out of one into another. By this meanes the old Teſtament hath bin tranſlated out of Hebrew into Greek, and into Latin; the new Teſtament out of Greek into Latin; and conſequently both Teſtaments into Syriack, Chaldaick, Egyptian, Perſian, Indian, Armenian, Scythian, Sclauonian, German, Engliſh,

French, Italian, and into all languages vſed by men: without which benefit the greater part of them had remayned in perpetual ignorance of God. And that there is in the ſame ſome diuine working, it appeared then, when Ptolomeus Philadelphus deſiring to put into his excellet library the holy books of the Pentateuch, and of the Prophets tranſlated into Greeke, and hauing procured out of Iury 72. Interpreters skilful in both languages: to make proof of their fidelity, he cauſed them all to worke apart ſeuerally; and yet neuertheles found in them ſuch conſent and agreement, that there was not one differing from the other in the ſence of the Scripture: hauing receiued this ſo meruailous a gift of God, to thend the ſcripture might be acknowledged to be diuine as it is; and that the tranſlation might be of more authoritie, as being don, not by the diligence of men, ſeruing but for the words; but by the ſpirit of God, guyding and gouerning the vnderſtanding of the Tranſlators. Moreouer by ſuch meanes Phyloſophy, Phyſicks and the Mathematick, were tranſlated out of the Greeke into Arabian, and out of Greek, and Arabian into Latin: many arts, infinite hiſtories communicated by one nation to another. Varro, and Columella, ſay that the Romains vnderſtanding the profit which was contained in the bookes of husbandry made by Mago the Carthaginian in the Punicke tongue, ordained by decree of the Senat that they ſhould be tranſlated into Latin: whence may manifeſtly bee knowen the profit of tranſlation, fauoured by God in the expoſition of his word, and holy ſcripture; confirmed by the conſent of all nations, in the communicating of arts: and approued by the authoritie of the ſage Senate of the triumphant Seigniory of Rome. Yet can I not deny but that it is more painefull then praiſeworthy; where diligence aſsiſted with Iudgement is more requiſite, then any excellent knowledge; which appeareth more in inuenting of it ſelfe, then in tranſlating; that is to ſay, writing out of one booke into another; obſeruing the proprietie of both tongues without adding any thing of his owne, or taking ought from the authour: whom it is not poſſible to tranſlate ſo faithfully, & elegantly, but there wilbe alwaies more grace in the originall then the tranſlation; where the words are alwaies tyed to the phraſe, fauouring more or leſſe of the tongue out of which one tranſlateth, in diuers ſtrange wordes belonging vnto the religion, ſtate of gouernment, lawes, magiſtrates, or ſciences, which it is not lawfull to change; and hard or vncouth to make new in their places: and againe in the metaphors, allegories, compariſons, ſimilitudes, and other figures, and ornaments of ſpeach: ech ſeuerall tongue hauing I know not what proper, and peculiar, vnto it ſelfe, not to be expreſſed in an other. In ſuch ſort that there is no means to bring a tongue to perfection by tranſlation; and there was neuer tranſlator how ſufficient ſoeuer, that deſerued the like praiſe as his authour; whatſoeuer Theodorus Gaza liſt to ſay, the moſt excellent that is knowen in this quality. Cicero, Father of the Romain eloquence, tranſlated into Latin Xenophon his Oeconomick; the contrary orations of Eſchines and Demoſthenes, the Timæus of Plato, and the Aſtronomical poeme of Aratus. But S. Hierome

found

found great difference betweene his writings, and translations; in which he found wanting his wonted elegancie and facilitie. Wherefore it were better to put forth his owne inuentions for him that hath meanes to doe it. Notwithstanding if one doe it to helpe the ignorant of the tongues; or for his owne particular study, to thend to fashion his stile, and to settle his iudgement on the best authours, as Cicero himselfe did, and I haue assaied to doe after his example and exhortation in accommodating the vertues of the most esteemed auncient writers to the manners, and affaires of this time; I recken translation very comendable. And he that with a mediocritie of vnderstanding, and knowledge should be the first that had proposed to his nation, the lights or lampes of learning, namely Isocrates, Xenophon, Demosthenes, Aristotle, Plato, and the Schoolemasters of mankind, as they are termed by Seneca, which haue long time lyen hidden in Schooles, or buried in libraries, without being put in vre, were not altogether to be reiected; especially trauailing in a tongue not yet polished, nor accustomed vnto arts: which will be much amended by trauailing therein, euen as the Greeke and Latin came by little and little to their perfection, by handling of good maters in them, as Philosophy, matter of state, or publick gouernment, deeds of armes, and other honest & profitable sciences; not by writing of fabulous Romances, or amorous Sonets, or such kinde of stuffe wherewith the vulgar tongues are all pestered. But there is need of learned and eloquent men, such as hardly and rarely are found in many hundreds and thousands of yeres worthy of admiration: of whom we haue alwaies had no lesse want then other Countries: or if some such haue at any time bin found here, they haue for the most part bin delighted in strange tongues more then in their owne. But it is great reason that the learned should exactly know their own tongue, and that they should write in it sometimes to make it better; and do good to their owne Countreymen rather then to straungers: so that the Greeke, Latin, Hebrewe, Chaldaick, and Arabian which are common to many nations be not thereby forgotten or layd aside: wherebence would arise great obscuritie to those disciplines, which are written in them, confusion to the world, and ignorance vnto men depriued of the cõmunication which they haue by means of them, not vnderstanding one another afterward, nor conferring togither. Notwithstanding I would neuer counsail to employ so many yeres on these learned tongues as men haue accustomed to do, and to consume the time in lerning of words, which ought rather to be bestowed in knowledge of such things, as they haue not afterward the meanes nor leasure to intend: which error bringeth great backwardnes and damage to the sciences.

But let it suffice hitherto to haue spoken of languages, and let vs come now following the order set downe by vs, to the inuention and vicissitude of Arts.

The end of the second Booke.

OF THE VICISSITVDE, AND INVENTION OF ARTS, AND HOW

men from their first simplicitie and Rudenes, haue come to the present Commoditie, Magnificence, and Excellency.

The third Booke.

PLato a most renowmed Phylosopher amongest all that euer were celebrated for the knowledge of learning, representing vnder a fable the first estate of mankinde, sayeth, that at the beginning the Gods were alone afore there were any mortall Creatures: but that the fatal destiny of generation being come, they framed them in the bowels of the earth, and made them of fire, and of earth, with other thinges mingled with them, And that being willing to bring them into light, they gaue the charge to Prometheus, and Epimetheus to distribute to euery one his forces, and properties: Then Epimetheus prayed Prometheus to let him make the distribution in his presence; And so goeth about it alone, giuing to some, force without lightnesse, to others lightnesse without force: he armed some, and for those which were without armes he inuented other succour: Those which he had inclosed in a little body, he lifted them vp into the aire with feathers; or commaunded them to craule on the earth: He fortifyed such as were growen into a great Masse with their Masse it selfe: And likewise he proceeded with the rest giuing to euery one his vertues. After he had so furnished them, to thend they should not distroy one another, he gaue them meanes to defend them those from the other; and to remaine abroad without couert. Clothing some of them with thicke heare, little houses, or shells and skales of diuers sorts, with feathers, or hard skinnes, against the vntemperatenes of Winter, & Sommer: and of the same things made them beds, and natural couches: ioining to their feet, clawes, nailes, and callosites: to their heads, hornes, teeth, and tronks: then distributed to them food, making some to eate grasse on the earth; others to feed on fruits, & roots of trees; & others more greedy to deuoure one another.

Prouided

Prouided that they which liued on prey should be in some sort barren, and the others that were subiect to be deuoured, more fruitfull to the end that the kind should continue. For the diuine prouidence hath bin wise therin, making al fearful beasts, and such as are good to feed on, very fruitful, lest by being often taken there should faile of the kind: euen as hurefull, and harmefull beasts are of small increase. Therefore the hare is very fruitfull, and alone of al kind of venison, surchargeth the burden in his belly, because that men, beasts, and birds, do prosecute him to death. Likewise the Cony is found so full of rabets that some of them are yet without heare, others somewhat riper, and others going out of the belly. But the Lyonesse which is the strongest, and hardiest of all beasties, neuer bringeth but one, and but once in her life. But Epimetheus being not very wise, he gaue all to the brute beasties, reseruing nothing for man, whom he left alone without force, without power, without propertie, starke naked, without armour, without clothing, vnhosed, and vnshood, without conuenient food, and wanting all things: In such sort that he could not resist other creatures being then more excellent then himselfe. For the flaggs ran swifter, the beares, and Lions were stronger, the Peacock was fairer, the fox was craftier, the Emmet more diligent, and the mayle better lodged then he: Euery beast found a medicine fit for his malady and hurt, whereof man was ignorant. Of this came such a confusion that men perished by little and little thorough diuers sorts of cruelties: In such sort that their kind had soone bin consumed, without the aduise of prudent Promatheus, who seeing so great a fault, to redresse it, stole from Vulcan, and Minerua the artificial wisedom, togither with the fire: being not possible to obtaine it, or to vse it without fire, and so did distribute it to mankinde: by meanes whereof men began for their common commoditie to assemble togither for feare of the beasties, and to the end to resist them, helping one another, and seeking here and there after safe places for their habitation, they learned to make houses, and garments to auoid the sharpnes of cold, and the force of heate, to reserue fruits for their necessitie, to prepare armes for their defence, and to finde out other commodities for their life. Which finally necessity it selfe being inuentour of all things maketh known particularly to the vnderstanding of men; vnto whom were giuen for helpes, their hands, speach and reason; Reason to inuent, speach to communicate, the hands to accomplish that which they should either inuent themselues by reason, or learne of others by speach: for no other creature doth speak in deed, for as much as speach proceedeth of reason, nor hath hands, though peraduenture somewhat like vnto handes. Wherefore man hath first found out by reason the most necessary thinges, as food, clothing, and armes: and afterward such as serue for pleasure, ornament and magnificence: he hath imposed names on euery thing, inuented letters of diuers sorts, and sundry kinds of writing, made all arts both mechanical and liberall: proceeding so farr as to measure the earth, and the sea; to reduce by instruments the mighty masse of heauen, scarse to be comprehended by vnderstanding, and to propose it before our eyes. Moreouer the same Plato affirmeth

that before men liued in company, and ſpake togither, or that they had begun to inuent; and exerciſe arts; for as much as they alone of al other creatures did participate of the diuine nature, being indewed with an immortall ſoule, that they by reaſon of this diuine affinitie, did thinke firſt that there were Gods, and ſo honoured them; and prayed to them: from thence, had religion her beginning, publicke gouernment, iudgement, negotiation and traficke by Sea, and by land, lawes were eſtabliſhed, magiſtrates created, innumerable trades inuented, houſes, villages, and townes builded, conſequently cities, caſtles, and fortreſſes; and then kingdoms, and Empires erected: Wherehence hath ſucceeded, the greatnes, and excellency of mankind ſuch as we ſee it at this day. From thence I ſay began religion which is more natural to men then all their other arts, and inuentions: no nation in the world hauing bin found ſo rude, ſo cruel, & barbarous; but that it had ſome appearance of religion. For howbeit that the greater part is ignorant, what God, & how they ought to worſhip him; yet al notwithſtanding do agree that we ought to honour, pray, and feare one God the authour of all things: which is confirmed not only in the firſt, and moſt auncient nations, as the Ethiopians, Indians, Armenians, Chaldees, Hebrewes, Aſſyrians, Egyptians, Greekes, Romains, and Gaules: but alſo in the Goths, Vandales, Sarazens, Tartarians, Turkes, Perſians, Cathayans or Chinoys: And not onely in our hemiſphere, but al oamongſt the Antipodes; and Sauages of the new found lands: of whom heretofore we neuer had any knowledge. They which haue nauigated thither, haue found many people liuing yet as the firſt men, without letters, without Lawes, without Kings, without common wealthes, without arts; but yet not without religion: who beleeue, that the ſoules of the dead go into other places according to ſuch workes as they haue done in this life. To intertaine it, haue bin appointed cerimonies, praiers ordained, temples edifyed, oratories, chapels, hoſpitals, almeſhouſes, cloiſters, and conuents: Sacrificers or prieſts haue bin inſtituted, and much reſpected in all Countries. And if it pleaſed God that hee woulde be worſhipped thoroughout all the world in one ſelfe ſame maner, men ſhoulde be deliuered of great hatred, and cruel diſcorde, happening amongſt them thorough the diuerſitie of Religions.

AT THE beginning men were very ſimple and rude in all thinges, little differing from beaſtes. They did eate in the fieldes and mountaines, the rawe fleſhe of beaſtes, or herbes, with their rootes, ſtalkes, and leaues, which the earth brought foorth of his owne accorde; and in the woodes the fruictes of wilde trees; or veniſon: on the bankes of the Sea, Riuers, Lakes, Pooles, and Mariſhes, they fedd on fiſhes and birdes: They clad them ſelues with skinnes, in ſteede of garments; to bee defended from heat and colde, from winde, raine, and ſnow, they withdrewe themſelues into great holow trees; or vnder their thick leauted branches; or into low dyches, hideous caues, holow vautes, cabins, and lodges made of great logges of wood, and lightly couered with boughes, ſtalkes, canes, and reeds. Then hauing ſtrong bodies, they nouriſhed themſelues with ſtrong meates, and

alſo

also liued longer. They abode euer almost in the open aire, in continuall trauaile, and lying on the hard ground, whersoeuer sleep ouertooke them. When they waxed weaker, and could not digest such meates, nor dwell in the open aire naked, and vncouered, they were constrayned to seeke by little and little, to soften this wild and sauage maner of lyuing, which they could no longer endure: learning to sow Corne, which before grew vp vnknowen amongst herbes and weeds; and to dresse the vines, which likewise the earth brought forth amongst other plants; to transplant, and to graffe fruict-trees, to thend to make the fruicts better; and to dresse and season both flesh and fish: and then to build, and to assemble themselues in companies, that they might liue the more safely, and commodiously. In such maner were they reduced, from that bruitish life which they led, to this sweetnes, and ciuilitie; beginning from that time forward, to feed, cloath, and lodge themselues in better sort, and more commodiously.

Now whereas men haue taken nourishment, first of tame beastes, before either of graine, or of fruits: there is no doubt but that pasturage, grasing, & shepheardrie, were before husbandrie and tillage; as it appeareth by the most auncient nations, who hauing so liued from the beginning, haue taken their names there hence, as the Hebrewes, and the Italians, which is to say shepheards, and that many Nations vse it euen at this day, exercising (as may be said) a kind of liuelie tillage. The tilling and planting of the earth haue bin both inuented after pasturage, and vnto both haue bin added hunting, fowling, and fishing. On the one side they haue found out the vse of Wheat, which in these parties is found the best and most commodious nourishment: as also Barley, Millet, Rye, and all other knowen kind of graine. On the other side, they haue found Ryce, Mahiz, and Iuca: the maner to sow, and gather them, to thresh, fan, and winnow, to boult and sift flower, to knead it, and to make dowe, to mould it, and raise past, to make loaues, and to bake them in the ouen: whereunto are appointed and doe serue, the Millers and Bakers. Then haue they added pease and beanes, and other sortes of pulse, both new and old: Herbes of diuerse sorts, and rootes; as persley, lettice, spinage, tyme, pepperwort, marioram, bugloss, malloes, beetes, endiue, succorie, purslain, sage, colworts, melons, cucombers, gourds, artichocks, sperage, mugwort, onyons, garlick, leekes, chibols, carrets, parsnebbs, nauets, radishes, and turnepps, mingling with them salt, oiles, butter, and suet, to giue them a better tast, and make them the more sauorie. Moreouer the fruits of trees, cheries, plums, peares, apples, peaches, apricocks, mulberies, medlers, quinces, raisins, figgs, oliues, citrons, orenges, dates, chestnuts, and marrons. And not content with graine, fruits, herbes, and rootes, they haue bin giuen to eat the flesh, first of themselues, which they haue left for the most part with horrour; the of other creatures both tame and wild; of the land, of the water, and flying in the aire; neither leauing inward nor outward part of them, which they haue not found meanes to season, boile, & seeth, roast & frie, or put in past & bake with sauces,

and

and ſpices, brought from the fardeſt parts of the earth, making puddings, faulciges, haggaſſes, tripes, and chitterlings, which they ſerue at the beginning of meales with potages, broathes, and fallets; and at the end therof cheeſes, tarts, and creames, wafers, iunkets, and march-panes, prepared and dreſſed by Cookes and pybakers: Neither hath their pompe and riot bin any leſſe with fiſhes, both of the ſea, and of freſhwater. Inſomuch, that Plutarch in his Sympoſiacke propoſing this queſtion, whether that the Sea or the Earth brought forth moſt delicate and delicious meates, findeth buſineſſe, and difficultie enough in the deciſion therof. Moreouer being not pleaſed with milk, nor faire water to drink, they found out a way to brew Beere, and Ale, to draw and preſſe out Syder of apples and peares, wyne out of grapes, and palmes, and to make ſweet drinkes, compounded with honie, as bragget, meath, and metheglem, which they call Medons in Moſcouia, and Polonia, and infinite other artificial drinks, which they haue dronk in cuppes of gold, ſiluer, criſtall, and glaſſe, ſpicing them in diuers maners. Beſides, to make their drink freſher, they haue found meanes in ſome places to keepe ſnow, and yce, all the yeare. At the firſt ſitting on the ground they tooke their repaſt on the graſſe, & vnder the ſhadow of leaues: after they made ſtooles, formes, benches, tables, and treſſels: Table clothes, table napkins, trenchers, ſalt-ſellers, cupbords, veſſel, and vtenſiles of diuers ſorts, and faſhions; appointing officers fit for theſe charges: as Stewards of the houſe, pantlers, cellerers, caruers, cupbearers, cookes, boylers, and roſters. Saluſt blameth the Romains, which fought in his time by ſea and by land, after all ſorts of delicacies, not expecting hunger, nor thirſt, nor cold, nor wearineſſe, but preuenting all theſe things by diſordinate appetite. Liuie telleth how after the Conqueſt of Aſia, all ſorts of ſuperfluities and delicacies came vnto Rome, and that then the Romains began to make banquets with more curioſitie, and coſt: And a Cooke, which before was held amongſt them for a ſeruile drudge, began to come in reputation. Seneca complaineth, that the kitchins were more celebrated, then the Schooles of Philoſophers, & Rhetoricians. Who would not wonder to heare tell of the exceſſiue feaſts of Anthonius and Cleopatra? or of the Emperour Caligula, who conſumed on one ſupper the reuenues of three prouinces? of Heliogabalus; of Lucullus; or of the prodigalitie of Eſope, and Apicius, who ſhortned his life, fearing leaſt goods would faile him to the maintayning of his ſumptuouſnes? In one feaſt made to Vitellius by his brother, were ſerued two thouſand dainty fiſhes, and ſeuen thouſand birds. Good God, how much paine hath bin procured vnto men by their inſatiable gluttonie and gurmandiſe! how manie ſorts of workmen, and their ſeruants hath it ſet on work! But their curioſitie in apparell hath not bin leſſe, to the furniſhing whereof many occupations haue bin applied: as the ſpinner, carder, tucker, weauer, clothworker, fuller, ſherman, dyer, taylor, cutter, hoſier, doubletmaker, linnen draper, ſemſter, capper, and felt-maker, feathermaker, lacemaker, embroderer, ſelmonger, skinner, furrier, leatherdreſſer, tanner, currier, cordwayner, and ſhoomaker. They haue ſpon

and

and wouen flaxe, hempe, woll, cotton, ſilke, made of wormes, and of it haue made Veluet, Satin, Damaske, Taffeta; and of goats haire, and camels haire, Grogram, and Chamlet: whereunto haue bin added fuſtians, bombaſies, ſarges, cloth of Gold, and Siluer, purple, and skarlet, with other infinite colours: making of theſe ſtuffes, ſhirts, rochets, wimples, doublets, caps, hats, hoods, gowns, coats, cloaks, caſſocks, ierkins, & iackets, enriched with ornaments, trimmings, embroderies, and laces, after diuers faſhions, whith change from Countrie to Countrie, and from day to day, thorough the lightnes of perſons. Of tanned and coried leather they haue made Ierkins, buskins, bootes, ſhooes, and pantofles, and lyned and faced them with veluet. They haue applied Carcanets and Chaines to their necks, braſſelets to their hands, rings to their fingers, ſpectacles to their eies, paynting to their cheekes, iewels to their eares, tyres and borders of gold to their heads, and garters to their leggs: diſtinguiſhing by the habits, the Princes from the ſubiects; the Magiſtrats from priuate men; the noble from the baſe; the learned from the ignorant; and the holie from the prophane. What ſhall I ſay of the skinns of Wolues, Sables, Martins, and other precious furres, fet from the fartheſt parts of the North, which they buy for exceſsiue prices. Plinie telleth it for a wonderfull ſtrange thing, and full of great ſuperfluitie, that he had ſeen Lollia Paulina a Romain Ladie, widow of the Emperour Caligula, at a wedding banquet, hauing her head, necke, and boſome couered, and her handes likewiſe, with pearles, and Emeraudes, ioyned together, and enterlaced: which iewels were eſteemed to bee worth a Million of crownes.

The Queene Cleopatra comming to meete Antonius in Cilicia, put her ſelfe on the ryuer Cydnus, into a boate, whoſe ſterne was all of gold, the ſayles of Purple, the oares of Siluer, which kept ſtroke in rowing with the ſound of Muſicke: Touching her perſon, ſhee was laied vnder a pauilion of gold tyſſued, decked like the Goddeſſe Venus, and round about her were marueilous odoriferous and ſweet ſmells, and perfumes. Heliogabalus ſlept on a tyke full of hares heares, and partridge-feathers. The bed of Darius the laſt King of the Perſians, was ſumptuouſlie garniſhed, and couered with a vine of golde, in maner of a grate or lattice, enriched with raiſins and grapes hanging in it, all of precious ſtones: And at his bedds head, there was in Treaſure fiue thouſand Talents of golde; at his bedds foote, three thouſand Talents of Siluer: So much and ſo deerely he eſteemed and valued his nights pleaſure, that he would haue his head reſt on ſo great cheuiſance.

But yet, the exceſſe in buylding hath bin more outragious, for comming out of hollow trees, houells, bowers, cabins, and lodges, couered with ſtraw, and reedes, and going into houſes buylded with brickes, ſtones, and marble, cut, squared, and faſtened with morter, plaiſter, lyme, and varniſh, hanged with Tapiſtrie and painted, couered with ſlates and tyles, the roofe hollow with arches and vaults, and the flower curiouſlie paued

and

and wrought, diuided by halles, vpper and lower chambers, vtter chambers, inner chambers, with-drawing-chambers, bedchambers, wardrobes, cabinets, closets, staires, entries, galleries, and terrasses: They haue accomodated arts and artificers for the buylding and furnishing of them: as Architects, masons, plaisterers, tylers, carpenters, smithes, glasiers, tapisters, painters, grauers, cutters, caruers, melters, casters of Images, goldsmithes, gilders, lock-smithes, and others: buylding pallaices, castles, townes, cities, bridges, conduicts, pyramides, sepulchers, theaters, amphitheaters, bathes, and porches; turning the course of streames, and raising of mounts, and throwing downe mountains, with prodigalitie exceeding all boundes of reason; hoping thereby to make their names immortall. And whereas it was necessarie for them, intertayning that varietie and magnificence, to trafique by sea and by land, and to haue Cariers on them both; to thend to receiue from other places, such commodities as they wanted, or to send abroad such things as abounded with them; to nauigate, they hollowed first the bodies of trees after the maner of the Indian Canoes, and afterwards made boates, schiffes, pinacies, and gallies, with three, fower, fiue, sixe, seauen, eight, and ten Oares on a side, yea; to thirtie on a side: foistes, brigantines, barkes, caruels, ships, hulks, gallions, galliasses, armadoes, and argosies, with their tackling, and furniture, of anchors, cabels, mastes, sayles, artillerie, ordinance, victuals, and compas, or boxe: To receiue, keepe, and repaire them, arsenals, portes, and hauens; To guide, and to man them were appointed Pilots, mariners, sailers, rowers, and gallyslaues: euen as carters, wagoners, coachmen, and horse-keepers were ordayned for trafick, and trauaile by land. And for both cariages, cursitours, regraters, porters, balencers; Masters of ports, customers, controllers, reuisitors, and serchers. To serue which turne with more ease, it was needfull to coine money of gold, siluer, brasse, and copper, defined in value by the quantitie and waight; marked with diuerse figures, according to the diuersitie of the Countrie where it is made: being not possible to vse permutation in euery thing: and therefore were brought in money-tellers, and changers. Moreouer it was necessarie to haue Notaries or Scriueners, to passe the contracts of Markets, sergeants, huissiers, solicitors, proctors, informers, auditors, iudges, counsailors, presidents, registers, criers, and executours of sentences. For the expedition of roiall letters, Secretaries, Maisters of requests, Chauncelors, or Keepers of seales. The Physicians, Chirurgians, and Apothecaries do serue for health, vsing druggs, comming for the most part out of strange Countries: as Rheubarbe, Casia, Aloe, Agarike, and such others. Gymnasts, pedotribes, athletes, fencers, wrastlers, runners, swimmers, leapers, and tumblers, for the exercise of the bodie. For pleasure, and recreation, singers, minstrells, musicians, plaiers on instruments, organists, dauncers, and ballad-makers, rymers, iesters, iuglers, barbers, perfumers, drawers of flowers, and curious workes. Also not contented with stickes, and stones, which the simplicitie of nature furnished vnto their Choler, they haue inuented infinite sorts of armes, and weapons, both offensiue and defensiue,

defensiue; long-bowes, and crosse-bowes; with arrowes and quiuers, slings, darts, iauelins, lances, pikes, partysans, halbards, swords, bucklers, rapiers, and daggers, shieldes, targets, cuyrasses, brigandines, headpeeces, helmets, caskes, morions, and salads: gorgets, pauldrons, vantbrasses, tasses, gauntlets, cuisses, and greues: engines to shoote in the field, or to batter wals, catapults, and ramms in old time; and of late canons, double-canons, demy-canons, basilisks, colucrins, sakers, faulcons, minions, and chambers: and for smaller shot, and maniable, muskets, caliuers, harquebuzes, daggs, and pistols: Seruing for the warres, armorers, furbishers, spurriers, sadlers, ryders, horse-breeders, horsekeepers, smithes, and farriers, founders, and mounters of great ordinance, salpeter-men, powder-makers, canoniers: Colonels, Captains, souldiers, with their Ensignes, trumpets, drummes, and other Officers. Going farther yet, they haue found out other estates, offices, and exercises, imploying some about conducting and managing the publick reuenewes: as Receiuours, Treasorers, Masters of accompts, Auditours, Controllers: Others about the counsaile of Princes, and of States: Others to the establishing and preseruing of the Lawes, seeing to the publick gouernment, to discipline, and correction of maners.

Then amongst so many commodities, idlenesse increasing with ease, and wealth, they applied themselues to the studie of learning; by reason that all naturally desire to know new things, strange, admirable, faire, and variable, and to vnderstand the causes therof; cherishing principally amongst all their senses, their sight and hearing; which do helpe them to haue knowledge, but the sight most of all, where hence hath begun this knowledge by admiration; for seeing the Heauen, the Sunne, the Moone, the Starres; and hauing knowen by their eyes the difference of daies, and nights, the reuolutions of the monethes, and the yeares; they applied themselues to contemplate the disposition of the world, and to seeke out the secrets of nature: First, necessitie (as hath bin said) taught them the arts necessarie vnto life; after followed those which serue for pleasure, ornament, and magnificence: And after they had gotten opportunitie and leasure, they began to consider all things contayned in the world, being innumerable in multitude, and admirable in beautie; inquiring after their properties, agreements, and differences, whereof they were made, what they became, when, and how they perished, what in them was mortall, and corruptible, and what diuine, and perpetual. They were so desirous to learne, that dwelling and liuing here on earth so little while, they durst vndertake to know, not onely what is aboue, vnder, and in the earth; as the nature of all sortes of liuing creatures, and qualities of mettals: but also the nature of the Ocean, and of all waters, and fishes that liue therein: Then mounting into the aire, they inquired of the winds, of the raines, haile, snow, thunder, lightning, and other accidents appearing in the middle Region thereof: they ascended by vnderstanding and by art euen into Heauen, which they haue indeuoured to compasse round, imagining two Poles, and one Axeltree to sustain it, distinguishing the planets

from the fixed ſtarres, inuenting the Zodiack, obſeruing the Solſtices, and Equinoxes; the cauſes of the equalitie, ſhornes, and length of daies, and nights; the reaſons of ſhadowes; the maner of diſcribing, and meaſuring the world; of ſayling out of one Countrie into an other, guiding the way by the windes, and ſtarres: whoſe mouings, coniunctions, and oppoſitions they haue diligently obſerued; their greatnes, quicknes, or ſlownes, colours, ſhinings, ſerenities, heats, colds; and the power which they haue on theis inferiour things, and the good or ill which they ſignifie: And wholie and altogether the agreement, and ſympathie of heauen, and earth; from whence as from a perpetuall ſpring floweth this vniuerſall aboundance, by which this world is vnceſſantly reſtored, and renewed. Their induſtrie hath pierced thorough all; neither the thickneſſe of the earth, nor the depth of the Sea, nor the varietie of the aier, neither the heat and brightnes of the fire, nor the ſpacious largeneſſe of Heauen, could amaze their vnderſtanding. Moreouer, they which were moſt ſpeculatiue, conſidering the feeblenes of the ſenſes, the multitude of ſenſible things, ſo ſmall that they can not be perceiued; or ſo moueable, that they are without certaintie; that our life is ſhort; all full of opinions, and cuſtomes; and all enuironed with darknes, and hidden; haue thought that by humane diſcourſe, nothing could be certainly knowen, nothing vnderſtood, and comprehended: but that, ſeparating our ſelues from ſight, and hearing, and from the whole bodie, we ought to take the thought of the mind, and by the vnderſtanding (which is in the Soule, as the ſight is in the bodie) to endeuour to know the reaſon of euery thing, and that which is in it pure and cleane, alwaies ſimple, and vniforme, without euer being changed by generation, and corruption. Theſe haue paſſed the vault of heauen, ſo far diſtant from the earth, and came to the place aboue, with-drawing themſelues by contemplation from the world towards God, from darknes to light, from corruption to eternitie, from ignorance to wiſdom, ſatisfied (as they ſay) of all their deſire; and inioying the knowledge of the trueth: which is of things that are alwaies alike, not receiuing any mutation; wherefore they haue called this inferiour part of the world, (where there is almoſt nothing certain, and few things certainly knowen) the region of falſhod, and opinion: and the other ſuperiour knowen by reaſon, and intelligence (where are the formes, and exemplaries of things) the ſeat of trueth. In this progreſſe of knowledge, they haue knowen ſome things by natural inſtinct, without learning; others by obſeruation, vſe, and experience: others by reaſonable diſcourſe, and demonſtrations; and others by diuine inſpiration. But there is ſuch pleaſure in this contemplation, that they which with a good will giue themſelues to it, do eaſily forgo all other delights, and are ſo conſtant, and perſeuerant, that they admit them not at any time; neither fearing domage, nor loſſe of goods, nor the blame of the people, and ignominie, but are readie to endure all kind of croſſes, and calamities, euen to the ſuffering of voluntarie pouertie: which gaue occaſion to people in times paſt to ſay, that Atlas ſuſtained heauen on his ſhoulders; and that Endymion had long time ſlept

with

with the Moone; and that Prometheus was tied to the high mountain Caucasus, with a Vulture feeding on his liuer: Meaning by such tales to signifie vnto vs, the great and maruailous studie, which these excellent persons bestowed, in contemplation of celestiall and naturall things. Democritus hauing begun to withdraw his mind from his senses, put out his owne eies. Anaxagoras sold his patrimonie. What exceeding pleasure had Aristotle, teaching not onely Athens, and all Greece, but also the vniuersall world, discouering the secrets of nature, before vnknowen, and hidden in profound obscuritie, magnifying and boasting himselfe with good reason, that he had attayned thither, where no other Greeke nor Egiptian had euer come? What contentment receiued Plato, who did write at 90. yeares of age, and euen the verie day that he deceased, who was for his excellent knowledge honoured in Greece, Sicile, and Italie, aboue the common estimation of men, esteemed by Kings, admired of people: and hath alwaies bin reuerenced by all such as desired to haue knowledge of diuine and humaine things. So men moued by nature with a desire of knowledge, and of the pleasure which is found therein, haue inuented Grammer, Rhetoricke, and Logicke; for speach, Oration and disputation: Poesie for compolition of verses, and rimes: Arithmeticke to number; Geometrie for measure and weight: And passing further haue come to Musicke, consisting in concord of voices and sounds; and in obseruation of due proportions; Astrologie which serues for consideration of celestiall things; Physicke of naturall things; and Metaphysicke of supernaturall: Theologie of diuine things; Ethicke for institution of priuate maners; Economicke for household; Politicke for gouernment, and states; and Nomotechnicke for knowledge, expolition or interpretation of Lawes. Such hath bin their dexteritie in the inuenting of liberall, and mechanicall sciences.

But although there are euery where found people, capable of knowledge, so that they be duely instructed; yet notwithstanding, there are some more ingenious, and inuentiue then the rest, and more apt to certaine sciences, either by naturall inclination, and influence of the heauens, or by the situation of the Countrie wherein they are borne, or by exercise which they vse while they are young, or by honour which is nurse of all arts whatsoeuer, and the rewards which are proposed for the learned and expert therein.

THE Babylonians dwelling in spacious plaines, and hauing nothing to hinder them the whole sight of the heauens, they placed all their studie in obseruing of the Starres: The like hath bin done by the Egiptians, who haue alwaies their aire cleare without clondes: And by reason of the yearely ouerflowing of the riuer Nilus, which couereth and watereth their Countrie, they were constrained to bestow some time on Geometrie. The Phenicians being giuen to marchandize, inuented Arithmeticke; and dwelling neere the Sea, began first nauigation; which the Castilians, Portugals, and Englishmen, bordering likewise on the sea, haue brought to perfection. It was vnseemly amongst the Arcadians not to be skilfull in Musick; which

they learned not for pleasure and delight, but for necessitie, to thend to make sweete and gentle by custome, that which was rude in them by nature, by reason of the coldnes of the aire, whereof we participate in our birth, and by their continuance of trauaile, in tillage, pasturage, and bruitishnes of life. Eloquence flourished at Athens, and at Rome, because that by meanes thereof they were aduanced to honours and wealth. In Augustus time, who took pleasure in Poetrie, euery one made Verses: and all were Musitians, vnder Nero. The nations which desired to be great, and grow vp by armes, haue directed their Lawes and exercises to dominion, honouring and recompensing valiant men, and dishonouring and punishing the cowardes. Such were the Scythians, Egiptians, Persians, Thracians, Lacedemonians, Candians, Gaules, Iberians, Macedonians, and Indians, accounting all noble and gentle that made profession of armes; and the artisans base, and seruile. At this day in Turkie, where all is reduced vnto force, euery one applieth armes, being assured, that in well doing they shall be aduanced in pay, reuenew, and publick charge: as also the punishment is certaine there for cowardize. The greatest part of good wits in France applie themselues to the Ciuil Law, and to the practize of it, for the profit which they find therein; and for the honour of innumerable offices of iudgement ordayned both in the soueraigne, meane, and inferiour iurisdiction; being both profitable and honourable. The Hetrurians, which had their aire grosse and thicke, subiect to thunders, inuented the diuination by lightning. The Arabians, Cilicians, and Phrygians, being great shepheards, inuented that diuination which is made by entrailes of beastes, or by the voice of birdes. Philosophie hath bin professed in Greece, full of subtle and sharpe wits. Architecture began in Asia, by the abundance of wealth, and leasure of the great Kings there, hauing neede of large and ample houses for intertainment, and magnificence of their Courts: Afterwardes it flourished in Greece, whence it was banished; and from thence passed into Italie, recouering his ripenesse there: namely, vnder the Emperours, who as they had subdued the rest of the world by armes, would also surmount them in wonderfull buildings with incredible expences. The Ethiopians, by the abundance of all good herbes, and vigorous simples, which grow in their Countrie, inuented the naturall Magick, obseruing by it, the wonders hidden in the secret proprieties of thinges; their agreements, and contrarieties. Plato in his Charmides, and his first Alcibiades maintayneth, that Zoroaster the Bactrian, and Zamolsis the Scithian, made profession thereof. Then it was transported into Persia, where it remayned long; as we will declare hereafter when we speake of the Persians, and of their Mages.

BVT as following the generall disposition to vertue, there haue alwayes bin heere and there some making profession of wisedome, as the Druides in Gaule, and in great Britayne; the Chaldees in Assyria; the Brachmanes, and Gymnosophistes in the Indies; the Mages in Persia; the Priestes in Egypt; the Philosophers in Greece; the Pharisees

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in Iurie, the Theologians or Diuines in Christendome: yet antiquitie hath giuen the first praise of Letters to the Ethiopians, attributing the inuention to them, which they communicated with the Egiptians their neighbours; where they haue bin augmented: from hence they came to the Hebrians, Babylonians, and Chaldeans; consequently to the Greeks; then to the Romains; the Arabians, Italians, Frenchmen, Almains, Englishmen, Spaniards, and Polonians. ON which course of letters, if we think attentiuely as far forth as is possible to consider all the time past, and to call to mind againe the memorie of so many yeres beeing slipped, repeating from thence where in histories, beginneth the age of people, and of Cities; that is to say, about three or fower thousand yeares since men began to write bookes; we shall find that there hath not bin any Authour amongst the Gentiles, more auncient then *Homer*: And that letters haue not bin hitherto with like earnestnes followed; nor in all times and countries equally flourished: but onely in certaine famous ages, which we may name Heroicall. In the which (humaine power and wisdom, keeping companie one with the other) men haue commonly seen, the art Militarie, Eloquence, Philosophy, the Mathematicks, Physick, Musick, Poetrie, architecture, painting, carving, and graving, to florish together, and so fall together: as it hath especially hapned in the kingdoms of Sesostris, Ninus, Cyrus, Alexander, of Augustus and Traian, of the Arabians and Sarazens, and in this age, in the which after they had bin long time a sleepe, they haue bin wakened againe, and haue recouered their former strength: which is not to say, that there haue not hapned many other admirable events in other seasons; but these are most notable: in the which many extraordinarie manuailes haue met together in matter of armes, and of letters, and which haue most similitude betweene them; as it will appeare in reciting of them.

WHEREFORE is it so come to passe, rather at these times then at others? and what reason can we giue thereof? to lend the better to vnderstand the present consideration, being of so great weight, and long deduction: It seemes to some, that we ought not to marualle, that in an infinite space of time, as fortune turneth, and varieth diuersly, there happeneth by casuall chance, some accidents like vnto others. For be it that there is no certaine number set downe of accidents that may fall out, fortune hath fruitful matter inough to produce effects resembling one an other: or else be it that humaine chances are comprehended in a determinate number, there must needs sometimes happen like cases, considering that they are brought to passe by the same causes, and by the same meanes: Others say, that in length of yeares are certaine periods of the whole world, and in those, that all arts do grow in reputation, and in the other do fall, and come to be neglected. Others attribute it to honour, and to rewards, which are more proposed at one time then at an other: for such as by good intertainment all men are induced to vertue. And assaying to vnder a reason wherefore many notable personages meete in the same [illegible], or little distant those from thother, and trauayling

in diuers exercises do obtaine alike excellencie, and reputation; they thinke that mens wits are nourished by emulation; and that sometimes enuie, sometimes admiration, doth stir them vp, and maketh them mount by little and little to the highest; where it is hard to remaine; since euery thing that can not go forward, or vpward, doth naturally discend, and retire, yea commonly much faster then it ascended. And as they are prouoked to follow or imitate the first, so after they dispaire of going beyond them, or attayning to them, they loose their courage of trauayling, and labouring with their hope, leauing the matter as already possessed: which falleth after by negligence, and commeth to contempt. Aristotle, who affirmeth the world to be eternall, and Plato, who said that it had a beginning, but that it should haue no end, do both affirme, that infinite things haue bin in one, and the same kind, and should bee infinitely, that there is nothing whose like hath not bin; that there should be nothing which had not bin; and that nothing hath bin, but should be againe: That in this manner the Arts and sciences, and other humaine inuentions can not be perpetuall (those Nations being distroied where they flourished) by reason of extreme heats and inundations, which must needes happen at certaine times by the mouing, and progresse of the starres: either by the fire and water, discending from aboue in exceeding quantitie, or fire breaking out of the earth, or the sea forcibly ouerflowing his bankes, or by the increase and swelling of riuers, which can not runne into the sea; or that the earth trembling and quaking open it selfe, and violently cast forth the water before inclosed in his entrailes.

But howbeit the Starres haue some power towards the disposing of inferiour things; the situation of places, and temperature of the seasons of the yeare do helpe, concerning vnderstandings and manners, the reward and honour proposed vnto mans industrie; the learned ages, and liberall Princes, giue great aduancement vnto Arts; and emulation seeketh for a spur thereuntо: Notwithstanding for my part, I thinke that God being carefull of all the parts of the world, doth gram the excellencie of Armes and of Learning, sometimes vnto Asia, sometimes vnto Affrick, sometimes vnto Europe; establishing the soueraign Empire of the world, once in the East, another time in the West, another time in the South, another in the North: and suffering vertue and vice, valiancie and cowardize, sobrietie and delicacie, knowledge and ignorance, to go from countrie to countrie, honouring and disfaming the Nations at diuers times: to th'end that euery one in his turne might haue part of good hap and ill; and that none should waxe proude by ouerlong prosperitie: as it will appeare to haue fallen out vnto this present, by particuler recitall of the Nations accounted the first or chiefest of the world.

The end of the third Booke.

OF

OF THE VICISSITVDE, OF ARMES, AND OF LETTERS

concurring in the Constitution of Power and wisdom, through the most renowned Nations of the world: and who have bin the first and most auncients of all that have excelled in them both.

The fourth Booke.

INtending to begin our discourse by the most auncient Nations of the world, I find my selfe hindered by the different, which hath bin betweene some of them, touching the honour of antiquitie, and of precedence.

THE INDIANS inhabiting Countries of marualous largenesse, did boast, that they were the true Originaries; hauing neuer receiued any strangers among them; neither sent any of theirs to dwell elswhere: But that the first amongst them vsed such victuals, as the earth brought forth of it selfe, and skinne of beasts for their garments: and then found out by little and little, the Arts, sciences, and other things necessarie to liue well: That their land is so fertile, that they neuer found want of victuals. For whereas it bringeth forth twice in a yeare all maner of Corne, they gather one Harueft in winter, at such time as they plant rootes, and thother in summer, when they sow Riee, sesame, and millet; wherof there commeth great aboundance from thence, for almuch as the graines and fruits grow there, without any help of man; and that the rootes growing in the marishes of singuler sweetnes, serue men in steed of other victuals verie sufficiently: and that the customes do helpe that fertilitie much, which they obserue in time of warres, not to hurt the husbandmen, nor endamage the laborers in any thing; but to leaue them in peace, as ministers of the common profit; and not to burne the farmes, and villages of their aduersaries themselues, nor to cut their trees, or corne which they had sowen.

THE strength of the Indians appeared then, when they were assayled by Semiramis Queene of Assyria: for being a woman exceeding courous of honour, and of glorie, after she had conquered Egipt, and Ethiopia, she thought yet to make one warre more, the memorie whereof should last forever. Vnderstanding then that the people of the Indies, was the greatest of the world, and their Countrie aboue all others, excellent in beautie, and fertilitie: where the earth (as is said) caried twice in a yeare fruits and seeds, and where there was great quantitie of gold, siluer, brasse, precious stones, and all

other thinges, both for profit and pleasure: she imployed all her forces against the Indians, ouer whom traigned Staurobates, and assembled her Armie, in the which there were three Millions of foote, fiue hundred thousand horsemen, a hundred thousand chariots, and as manie fighters on camels-backs, with swordes of fixe foote in length; two thousand barkes or shipps, and made or fained Elephantes in great number, whose counterfaits were caried on Camels. Which militarie preparation being vnderstood by the King of the Indians, he assayed to exceed her forces, and hauing ordained all things in a readines for the resisting of her, he sent his Ambassadours before, reprehending her of great ambition, that without being prouoked by any wrong, or iniurie of them, she made warre against them: blaming her besides in many and diuers respects, and calling the Gods to witnesse, he threatned her, that if she were ouercome in battaile, he would cause her to be hanged and crucified. Whereunto Semiramis answered smyling, that they must fight with prowesse, and not with words. The battailes then approching one against the other, Semiramis had the better in the first encounter: and in the second was ouerthrowen, with her counterfait Elephants, in such sort, that almost all the Assyrians being put to flight, Staurobates by chaunce meeting with Semiramis, hurt her first with an arrow in the armie, and then with a dart in the shoulder, and as she was getting to horse, she was almost taken; the Kings Elephant pursuing her. The Assyrians in this maner ouercome, tooke the way to their shipps, and the Indians pursuing their victorie, slew many of them at the straights, and narrow waies; in the which the footemen and horsemen being intermingled, hindred one an other: in so much that there was no meanes to flie, nor to saue themselues; but they killed one an other with their prosse and disorder. And when the greatest part of such as had escaped this ouerthrow were passed ouer the bridge, which was made with boates on the riuer Indus, Semiramis caused it to be broken, and the king being warned by prodigious apparitions not to go beyond the bridge, ceased the pursuit. Such was the proofe of the Indian power.

Touching their wisdom, the Brachmans made profession therof amongst them naked, and austere, being holie men, liuing according to their Lawes: intending altogether the contemplation of God, without making any prouision of victailes: for the earth furnished them alwaies with new and fresh; the riuers gaue them drink, and the leaues falling of the trees, and the grasse yeelded them lodging. And there was not one amongst them reputed a holie or happie man, if while he was yet liuing of perfect memorie and vnderstanding, he did not separate his soule from his bodie with fire, and did not go pure and cleane out of the flesh, hauing consumed whatsoeuer was mortall in him. And whereas the people were diuided into seuen sortes and degrees, they were the first in dignitie, being exempted from all charges, not subiect vnto any man, nor ruling ouer any, but as men acceptable vnto the Gods, and reputed to knowe all that is done in Hell; they sacrifyced of euery one his oblation made for sacrifices, and tooke the care and charge

of

of the dead, receiuing great guifts by occasion thereof. Assembling and gathering themselues together at beginning of the yeare, they fortold, of drouths, raines, windes, diseases, and other things: the knowledge whereof brought great profit to the people. Their Artisans were very good as being brought vp in a pure, and cleane aire, & drinking nothing but good and wholsome waters. The gouernors of the Indians, being diuided into many parts, it was not permitted vnto any to change his maner of liuing, not seeming reasonable vnto them, that a man of warre should till the earth, nor that a Philopher should become an Artisan.

On the other part, the ETHIOPIANS vaunted themselues to bee the first created of al the men in the world, & that they were brought forth by the earth: for considering that the heate of the sunne in drying the earth when it was moist, had giuen life to all things, it was also cõsequent that in places neerest vnto the sũne, there were procreated from the beginning al kind of liuing creatures. They said that religion & adoration of the gods was first found out amongst them, and the sacrifices, processions, pompes, solemnities, and al such things, by the which honour was giuen them of men: of the which they had such recõpense, that they were neuer vanquished nor ouercom by any strange king, & that alwaies they had remained in liberty. And howbeit diuers princes had assaied with great armies to bring them in subiection, yet none of thẽ had enioyed their Empire. Moreouer that they were the first that had inuented the formes and vse of letters, and giuen themselues to the study of Astrology, as well by reason of their quick wits, and sharpnes of vnderstanding, whereby they exceed all other nations; as by the oportunitie of the Countrey which they inhabite: and that therfore they haue continual serenity, and tranquility of the aire, and haue not the seasons of the yere, disordered, and variable, but liue alwaies in one temperature. Moreouer that the Egyptians were discended of them, the Priests of both nations obseruing the same order and maner of doing their sacrifices, & vsing the like vestures, and ornaments.

For the prerogatiue of antiquity there was in times past great contention betwen the Egyptians, and the Scythians. For the EGYPTIANS sayde, that from the beginning when the world was created, where other lands burned on the one side by ouergreat heate of the sunne, & others on thother side were frozen thorough the extremity of the colde, in such sort that they could neither bring forth new men nor receiue straungers, if any had come thither: and especially before garments were inuented to keepe men from colde, and heate, and the artific all remedies to correct the ill disposition of places: Egypt hath alwaies bin so temperate, that the inhabitants thereof are not molested with the great cold of winter, nor with the heat of Sommer. Also the land is so fruitfull there of all thing necessary for the life of man, that not any where els is found a land so plentifull. Wherefore reason would haue it, that men should be first borne in that Countrey where they might best, and with most ease be nourished.

On the contrary, the SCYTHIANS saide that the temperatnes seemed to no

to no purpose to proue the antiquitie; for when nature parted, and deuided extreme heat, & extreme cold into diuers regions; it is to be thought that the land which first remained vncouered & vnclothed of their two extreme qualities, did incontinently bring forth men, and beasts, which might there bee nourished. And concerning trees, and other fruits they were varied according to the estate of the Countries. And for as much as the Scythians haue a sharper aire then the Egyptians, so are there bodies and their vnderstandings harder also then theirs. Neuerthelesse, if the frame of the world which is now diuided into two partes hath bin sometime all one, whether the whole earth were inclosed and inuironed with water, or that the fire (which hath engendred all things) held and possessed the whole world, in both cases the Scythians were the first: For if the fire possessed al, it must needs be that by little & little it was quenched to make place for the habitable earth; In which case it is to be thought, that it was first quenched on the north side, because it is the coldest region, and the Scythians are seated there: whence it cometh to passe, that euen at this present it is the coldest countrey that is knowen. And in regard of Egypt, and all the East, we must thinke that the heate was there but lately remitted; For yet at this day they haue meruailous heate there when the sunne is at highest. Also if the whole earth were at the first enuironed with water, it is to bee thought that the places that are hyghest were first discouered; and that where the earth is lowest, there the water remained longest; and by consequent, that there where the earth was first discouered, and dryed, there began first all liuing things to be ingendred: But the countrey of the Scythians is higher then all other lands, as appeareth by this, that all the riuers which do arise there discend to the poole Meotis, and from thence do take their course into the Pontick Sea, and into Egypt: which Countrey of Egypt is so lowe, and so subiect to waters, that although so many Kings thoroughout so many ages, haue with great diligence, and expence, made so many rampyers, so many bankes, and dyches to keepe the land from being ouerflowen by the impetuosity of riuers: because that when they held them in on one side, they ran out on the other, they haue so little preuailed that yet at this present, they are not able there to till the land; except the riuer Nilus be held in by Causwais, and bankes. And it is not possible that this countrey did first of all bring foorth men, which notwithstanding the bankes and causies, yet by meanes of the mudde and dregges which the riuer Nilus bringeth in and leaueth there, appeareth yet all waterie. By these reasons both thone, and thother nation maintained their antiquitie.

But as concerning Egypt it is certaine that a part thereof was sometimes couered with water. All that which is aboue Memphis, towardes the mountaines of Ethiopia, hath bin Sea by the opinion of Herodotus. And Strabo thinketh all the land which is from Siena vnto the Sea watered with the riuer Nilus, to haue bin at the beginning called Egypt, which was much increased, as one may see by the verse of Homer, saying that the Isle of Pharos was a daies iourney distant from firme land: which is now euen almost ioyning to

Alexandria.

Alexandria. If these thing be true, they show sufficiently that this land is not auncient. Neither can the Scythians prouue their antiquity: If it be true that Herodotus sayth, that they began but a thousand yeares before the raigne of king Darius ouer the Persians. But as both regions by the reasons debated, haue not bin very apt for habitation of men: so is it better to beleeue that land to haue bin first inhabited, which hath the aire most temperate: by which meanes the Egyptians said that they were most auncient. But as they by reason of the waters cannot alledge any auncient habitation; so neither can the Scythians because they dwell in a quarter which is affected with continuall colde. Wherefore it is more conformable vnto truth to say that the middle region betweene them both, where the territory of Damasco is situated, hath borne the first men: (as the holy Scripture witnesseth) which is exempted from the discommodities of Egypt, and of Scythia, and by reason of the situation is naturally more temperate then either of them both. Otherwise it is hard by humaine knowledge, to know in what place, what people, or what nation hath bin the first, by how much space, or how many yeares it was afore the rest. Yet the opinion in times past touching the beginning of people was such, that at the beginning of all things the heauen, and earth had one only essence, and forme; but that afterwards the Elements being separated one from the other, the world tooke that order in which we see it now: Amongst which elements there befell into the aire that continuall motion which it hath, and to the fire for his lightnes that place which it hath aboue the aire; and for the same reason to the Sunne, & starrs, the course which they naturally keep. That which was mixed with moisture by reason of his heauines remained in the first masse. Wherefore was created of the moistest the sea, & of the hardest the earth being soft in it selfe, and myrie. Which when it was first dried, and made thicker by the heate of the sunne, after by force of the heate lifted vp, & made to swell vpwards, there grew together in many & diuers places ther of certaine humours ingendring rottenes, couered and hid with thinne and tender skinnes. As generation then is made in moist things by adding heate vnto it, and the aire blowen abroade by night feedeth it with moisture, which is strengthened in the day time by the power of the sunne: finally these rotten things being come as it were to their extremity, brought forth (as if the time of their childbirth had bin come) the figures of all sorts of creatures and liuing things, after those little skinnes were broken. Of which liuing creatures such as had receiued most heate were made flying birds, and mounted into the higher regions; those which had most earth remained as serpents, and such other beasts, below: they which retained the nature of water, were put in the element of their complexion, and called fishes. Then the earth being made dryer from thence forward, as well by the heate of the sunne, as by the winds, left bringing forth any more such creatures. But those which were already made, begot others by continual commixtion. Men being thus formed sought their liuing in the fields leading a sauage life without any order: vnto who the hearbs & trees brought forth of themselues that which was necessarie

for

for their life. But the wild beastes beeame against them, and their enemies: in such sort, that to resist them and for their common profit, they began to assemble together, giuing aide one to the other, and seeking here and there safe places for their habitation. And these first assemblies were the true beginning of euery people and nation.

THE CHALDEES very skilfull in Astrologie, held opinion that the world had alwaies bin, that it had no beginning nor should haue no end. Aristotle hath bin of the same opinion, and that all liuing creatures were sempiternall. Plato in his third, and twelfth booke of lawes doubteth of the world, and of mankind, whether they were from the beginning or no; saying that the generation of men either had no beginning, or that it began an inestimable length of time before it. The same authour in his Timæus, Critias, Menexemus, and his Politick, is of opinion, that by long tracte of time, the vigour of mens minds, and fertility of their bodies diminisheth by little and little, in such sort that our vnderstandings find themselues as it were depriued of their diuinity & the bodies void of their accustomed fertility: The God meaning to restore mankind into his former dignity, drowneth or burneth the earth, tempering in such sort the celestiall motions by himselfe which is their mouer, that the heauenly destiny giueth place and concurreth alwaies with his diuine prouidence. And that the earth being abundantly watered with fresh humour, and made fruitfull by the heat ensuing doth bring forth: or els that the rayne falling more plentifully after excessiue heates & drouths, there are engendred, or regenerated not only little creatures, but great ones also, being borne of the earth as of their mother: Of which opinion also were many Egyptians, Greekes, and Arabians, namely Algarel, and Actioen, with whom Aristotle agreeth in his Problemes, when he sayth, that in little mutations of times little creatures are brought fourth, and so in the great greater, and very great in the greatest mutations.

THE IEWES, CHRISTIANS, AND SARAZENS, following the diuine prophet, and Lawgiuer Moyses, beleeue that God hath made the world of nothing, and created Adam the first man, after his owne likenes, of the dust of the earth, and breathed in his face that spirit of life, and that he was made with a liuing soule, afterwards meaning to giue him helpe, and company, made a profound sleepe to fall on him, and being a sleepe took one of his ribbes, and made Eue thereof the first woman: That they were placed in an earthly paradise, where was plenty of all good things without pain or trauaile, and were driuen from thence for their disobedience, and that of them two ioyned in mariage, haue proceeded all men dispersed ouer all the habitable earth. But Saint Augustine considering, that of the fiue zones set downe by the auncient Astrologers, and Cosmographers, there were but two esteemed temperate, and inhabited, and that from the one it was thought they could not passe to the other by reason of the heate, which was in the midst called the burning zone, and that if it were so, it must follow necessarily, that the Antipodes came not of Adam, he chose rather to deny that there

were

were any Antipodes, then to fall into any absurd impietie; or to gainesay learned antiquity in this point. But it is certaine both by the auncient and modern nauigations, that there are Antipodes, as those of Taprobana are to the Spanyards: which is knowen by the aspect of heauen, appearance of the starres, hyding of our pole, and elettation of theirs, hauing (as hath bin said) euery thing contrary vnto vs, Sommer, and Winter, day and night, East and West.

THE GREEKS in their fables said, that Vulcan being amorous of Minerua, shed his seed on the land of Athens, from whence spong the Athenians: who therefore vaunted themselues, that they were borne of their owne land without taking any original elswhere: vnderstanding by the earth al matter, and by Vulcan the fire, which moueth the earth, and quickeneth it: and that Ceres after the rauishment of her daughter Proserpina, hauing wandered long throughout the world, came into their Countrey, where she showed them the vse of wheate, wherehence afterward it was manifested to all men: that their City hath not onely communicated such meanes of liuing to the indigent; but also was the first that established lawes; and set downe gouernment: and that in part it inuented the arts seruing for necessity, and pleasure; and in part hath approued them, or made them better, and more exquisite: obtaining the honour of Philosophy, by which all theis things haue bin either inuented, or amended; and of eloquence which first tooke beginning in Athens, and hath there bin brought to perfection: that City hauing gotten by wisedome and eloquence such excellency, and reputation, that her Scholers were Maisters of others; and that the name of Greeks was no more a name of a people or nation, but of reason and vnderstanding: and that the partakers of their learning were more esteemed Greekes, then those which participated of the same nature with them.

At this day the wandring ARABIANS boast themselues to be the first of the world, hauing neuer bin mingled with other nations, and hauing kept entier (as they say) the nobility of their bloud.

BVT OMITTING all these disputings, and boastings of nations, all fantasies, and humaine reasons of Philosophers; we will rest our selues on the certainty of holy scripture, touching the creation of the world, and of mankinde. And concerning the discourse of armes, and of letters which are here in question, we wil begin it by the Egyptians: who being ingenious and valiant, seeme to haue bin the first that haue excelled, in wisedome, and power: from whom the Greekes drew almost all their knowledge, which we vse at this day: hauing not onely in estimation, but also in admiration both Egypt, and the Egyptians.

OF

OF THE POWER, LEARNING, AND *other excellency of the Egyptians.*

AMongſt others, Iſocrates, that moſt excellent oratour, prayſing Buſiris, who made choiſe of that Countrey to raigne, in as the moſt commodious of all the world, writeth thus: for conſidering other places not to be conueniently ſituated in reſpect of the nature of the whole world, but that ſome are too much ſubiect to raine, and others otherwaies moleſted; and that region to be in the faireſt ſeat of the earth, and moſt abounding in all ſorts of good things, and enuironed with the riuer Nilus, as with a naturall wall, which not onely keepeth, but fatneth it; being inexpugnable to ſtraungers that aſſaile it, and much profitable to thoſe which dwell neere it, by the waterings and other commodities which they receiue of it, whoſe induſtry alſo he hath made almoſt diuine in matter of tillage. For by his meanes they haue both raines and drouthes in their diſpoſition: which are beſtowed by Iupiter elſwhere. Their felicity is ſo great, that if one conſider the excellency, and goodnes of the Countrey and their ſpacious fields, he will thinke they inhabite the maine land, if the commodities wherewith it aboundeth which are caryed out, and thoſe which not growing there are brought in thither from other places, he will think that they dwell in an Iſland. For the riuer running here, & there, and watering it thoroughly, doth furniſh them with two mer-uailous commodities. Buſiris then began where wiſe men ought to begin, chooſing a faire place which ſupplied all things needfull for the inhabitants aboundantly. Then diuiding them by orders, and eſtates, he appointed ſome for ſacrifices, others for handy crafts, and others for warfare, thinking that ordinary neceſsities and commodities ought to be furniſhed by tillage, and by trades, but that the protection of them was moſt aſſured by the exerciſe of armes; and deuotion towards the Gods. Accompliſhing then all the perfection required in a good law maker, he ordained that euery of them ſhould alwaies exerciſe one trade, knowing that they which change oft, cannot vnderſtand any thing well, nor do any thing perfectly; but thoſe which are alwaies conuerſant about the ſame things, do commonly excell. Whence it is come to paſſe, that the Egyptians in euery art do excell ſo much all other Artiſans, as good workmen are wont to exel the vnskilful and ignorant. Moreouer they obſerue ſo good order in adminiſtration of their kingdome, and all other publicke gouernment, that the moſt famous philoſophers diſputing of ſuch affaires, prefer the gouernment of Egypt aboue all theirs. Alſo to him we muſt refer as to the principal authour, the ſtudy and exerciſe of wiſedom: for he ſo aduantaged the prieſtes firſt that they might maintaine themſelues in chiefe place with the holy reuenues: that afterwards great holynes being by their lawes required of them, they might liue temperatly, and being exempted from warfare, and other charges; they might reſt in quiet.

THEY enioying then this commoditie, haue inuented Phyſicke to helpe

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the body, not that which is of daungerous medicines, but those which they as safely be taken as the daily meates, and seuenthly, sciences so profitable that they which vse them are found to be lusty, and able of body, and yet liue long. And for medicine of the mynde, they haue proposed the exercise of Philosophy, which can make lawes, and search out the nature of things. Hee commended to the auncient sort the left charges, and perswaded the yonger, leaning pleasure to, giue themselues to Astrologie, Arithmetick, and Geometry: which faculties are thought by some to be profitable in many things. The others inducements show that they follow vnto earnestly. Their piety, and deuotion towards the Gods is worthy of great praise and admiration. For they which disguise themselues in such sort, that they may be the more esteemed thorough shew of knowledge, they hurt those whom they deceiue. But they which intermeddle in diuine matters, in such sort, that they make the rewards and punishments of the other life to appeare more certaine then the present, they profit men much. For they which at the beginning put such feare into vs, haue bin the cause of ceasing amongst vs all inmanity wildnesse. Wherefore they rule these affaires so holily and reuerently, that oaths are more religiously obserued amongst them, then in other places, thinking the punishment to be incontinently proposed for euery offence, except it be hidden for the present, and the amendment referred for the children and posterity: wherein they doe not erre, for he hath ordained diuers many and different exercises of religion, seeing downe by Lawe certaine beastes to be honoured and worshipped by them, which are dispersed amongst vs: not that he was ignorant of their small power, but because partly he thought the common people was to bee accustomed to do what soeuer the priest commanded them, and partely, because he would make triall in manifest things what they would do in those that were hidden: Iudging that such as would contemne them, would paraduenture contemne greater also, and they which obserued order indifferently and equally in all things, did make proofe of their constancy in obseruing of religion.

Many other things remaine to be said touching the holines of the Egyptians, which I haue not come to my knowledge done, nor to me afore there were many notable persons haue vnderstood them heretofore, and do vnderstand them now, of which number was Pythagoras the Samian, who went into Egypt, and was their disciple, and first brought Philosophy into Greece: hauing more care then any other of sacrifices, & consecration in the Temples, thinking that if by it he obtained nothing the more of the Gods, at the least that he should be in a greater reputation amongst men: as it happened vnto him. For he hath bin so much esteemed, that all the yong men desired to be his Scholers, and the auncient choose rather to haue their children in his schole, then at home to looke to their household: whereof we must not doute. For euen at this day, such as say, they are his disciples are more esteemed holding their peace, then others that speake eloquently.

PLATO in his Timæus, telling of the voyage which Solon made in-

to Egypt, and how informing himselfe touching the ancient things of the priests of that place, who vnderstoode them marvailously well, writeth that he found by experience that he, and the rest of the Greeks vnderstood nothing in respect of them: and that they were all yong of vnderstanding hauing no old opinion taken from antiquitie, nor any hoarheaded science. Then is summarily described the Egyptian gouernment: In the which first the priests were separated from the common people, and then the Artificers kept their occupations seuerally by themselues, and not indifferently mingled one amongst another. The like did the shepherds, hunters, and labourers. Also the men at armes and Souldiers were seperated from the rest, hauing no other charge, nor commaundement by the Law, but to follow armes. And moreouer what care the law had of prudence, and temperance, of diuination and of Phisick to preserue the health of the inhabitants, and of all other sciences agreeable.

ARISTOTLE in his politicks cōfirming this, saith that it is not newly, or lately come to the knowledge of Philosophers, touching matter of state that a City ought to be deuided by exercises, and that there should be a difference between the Souldiers, and Labourers: For, this order, saith he, is obserued yet in Egypt at this day, being so ordained by Sesostris.

PLVTARCH in his discourse of Isis and Osyris writeth, that in Egypt the kings were chosen either of the order of the priests, or of the men of warre: because those order was reuerenced and honoured for valiancy, and thother for wisedome: and he that was chosen from amongest the men at armes, presently after such election was also receiued into the order of priesthood, and to him were communicated and discouered the secrets of their Philosophy, which couered many misteries vnder the vaile of fables, and vnder tales, which obscurely showed the truth, taking heed wirily least they should profane their wisedom, in publishing too much that which appertaineth to the knowledge of the Gods: which is witnessed by the wisest & most learned men of Greece, Solon, Thales, Plato, Eudoxus, Pythagoras, and as some say Lycurgus himselfe, which went of purpose into Egypt to confer with the priests of that Countrey: That Pythagoras was wel beloued of them, and he also esteemed them very much, in so much as he would ymitate their mysticall fashion of speaking in hidden words, and hide his doctrine and his sentences vnder figured, and enigmaticall words, those letters which in Egypt are called Hieroglyphick being almost al like vnto the precepts of Pithagoras.

HERODOTVS the historian speaking in his Euterpe of the Egyptians affirmeth those which inhabite the fruitfullest Countrey to be the most polished, and of the best vnderstanding of any that euer he was acquainted with. And that in truth they were the most healthsom next to the Africans, because the seasons of the yere change but little, diseases being bred in men by sodaine changes, and especially by the changing of those seasons. That it was giuen him to vnderstande by the Priestes, that in three hundred fortie and one generations they had so many Kinges, and highe Priestes, and that in

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the space of one thousande three hundred and fortie yeeres, the sunne had foure times changed his accustomed course, arising twice in the west part, and setting also twice in the East; and that yet notwithstanding Egypt had not changed any thing, neither in the fruitfulnesse of the ground, nor in the nature of the riuer: nor yet in diseases, nor terme of life and death. In such reputation haue the Egyptians bin amongest the best learned of Greece.

TOVCHING themselues they boasted that they had inuented Astrology, Arithmeticke, Geometry, and many other sciences; and that the best Lawes had bin inuented by them: especially the Thebanes, the situation of their Countrey helping them greatly being plaine and without cloudes to knowe the mouings of the starrs which arise, and fall. And they haue so diligently obserued the eclipses of the sunne, and moone, that by them they haue fore prognosticated many thing to come, foretelling often (to thend men might the better preuent it) the dearthe or aboundance of Corne, and fruits, the imminent maladies both of men and beasts, the earthquakes, appearing of Comets, and other things that were hard to be knowen: which were certaine vnto them, by long and continuall experience. This was the true and proper office of their priestes, who were in great authority as wel becawse they had the charge of diuine thinges: as for that they were full of knowledge, and taught others: And whereas the whole publicke reuenew was diuided into three parties, they tooke the first portion, to thend to employ it in administration of sacrifices, and on their necessities: They were called neere vnto Kings to giue counsaile in matters of consequence, both they and their children being exempted from subsidies: and holding the second place to the king in honor & dignity. The other portion of the reuenew appertayned to the Kings, who employed it on the warres, and on maintaining their estate, and traine, and in recompensing such as deserued: whence it came to passe, that the people was not any way oppressed with tributes, and new subsidies. The third part was receiued by the nobles, and other men of armes, wherein they were all exercised, to the end that by such intertainement they should be the readier to vndertake all military hazards, and that liuing better thereby, and more at ease, they should be the more enclined to beget offspring of their bodies: whence it came to passe that the Countrey being peopled by their meanes had no need of forraine Souldiers. They neuer learned any base or mechanical science, but gaue themselues wholy to armes: which exercise was taught from hand to hand, by the father to the sonne. Concerning their arts and handy crafts, the Egyptians workes were very wel wrought, and euen come to their perfection; for the Artisans of Egypt employed themselues onely about workes which were permitted by the Law, or which they had learned of their fathers: And it behoued euery one to showe to the gouernour from yere to yere whereof he liued. Otherwise for default of so doing, or not shewing his manner of liuing to be iust, and reasonable; he was led presently to death. And whereas that Countrey was more stored with people then any other of the world, and furnished with

such excellent Artisans, their kings haue built such great Cities as Thebes, and Memphis, and erected and made therevnto ioious pyramides, temples, labyrinths, sepultures, colosses, obelisches, and other like workes the greatest amongst men, which hauious age hauerough for long time enough to many changes of Lordships could not yet consume.

Furthermore the countrey of Egypt hath alwaies seemed to be the most excellent of all others, as well for that it is naturally strong, and well bounded, as for the pleasing beauty of the whole Countrey. For on the West side it hath the great deserts for defense, and a part of the wylde Lybia, which is not only difficult to passe ouer, but very dangerous also for want of water, and barrennes of all other things. Towards the South it is enuironed with the cataracts of Nilus, and with the mountaines adioyning. And to come downe from the higher Ethiopia, for the space of three hundred leagues, the riuer is not easily nauigable, nor the way by land easy to be vndertaken: if it be not by a king, or with great prouision of victuals. On the East side it is fortified with the same riuer, and with a deepe and hollow marish ground, more then twelue leagues in length, being betwixt Syria and Egypt. On the North it is disclosed with a Sea which hath no hauens, and where it is very difficult to finde landing. Being by this meanes very safe and strong, it was first gouerned by the native Kings of the Countrey: after by the Ethiopians, Persians, Macedonians, Romans, Greekes, Caliphes, Soudans, and at this day by the Turkes.

Amongst all the Kings borne in the countrey or aliens, which euer reigned there SESOSTERIS was the most mighty & most magnificent, hauing excelled in valiancy, and feliciry not only the Assyrians, and Persians, but also the Macedonians, and Romanes. He (when being admonished by reuelation of his greatnes to come, to the end to make him worthies to rule the Monarchy of the whole worlde, he assembled together all the children that were borne on the same day with his sonne, & caused them all to be instructed in the same discipline with him: thinking also being so brought vp together, they would loue one another the more, & be the better helpe to one another in the warr. First of all then, going against the Arabians with an army of theise, being hardned with paine, & accustomed to sobriety, he brought vnder his obedience all that nation which was free & at liberty before, then the greatest part of Lybia, being yet very young & lifted vp in courage by the succes of this expedition, he applyed al his study to make himself e Lord of al the world, gathering togither an army of fiue hundred thousand foot, fours and twenty thousand horse, eighteen thousand chariots for warr, & fouse hundred ships on the red sea, finding out first the vse of galleis: ouer all whom he appointed Captains the most part of those which had bin brought vp with him (as is sayde) accustomed vnto warre, and from their youth giuen to vertuous exercises. With this great force hee conquered on the one side Ethiopia, and all the Iles of that Countrey, and all the Sea-coast towardes the Indies, on the other side Asia the greate ouercomming not onely those nations which were

afterward ouercome by Alexander; but also many other whom Alexander neuer came vnto. For he passed the riuer Ganges, marching here and there thorough out all the Countrey of the Indians, vnto the great Ocean; and trauersed all the Scythians countrey vnto the riuer Tanais, which deuideth Asia from Europe. Then going therehence into Thrace, he was constrained by the difficulty of the places, and thorough want of victuals to make an end of his enterprise, setting vp diuers pillars in the conquered Countries; some with the likenesse of a man, others with the secret parts of women; signifying thereby the valiancy, or cowardize of the vanquished people. Returning into Egypt with all the prisoners whose number was infinite, and the spoiles of the conquered Countries, he decked the Temples of Egypt with the most precious things which he had brought: and hauing recompensed his souldiers which had well followed and serued him, from that time forward the whole Countrey was much enriched. Being at quiet he did also many great and excellent things, seruing for the ornament, and safety of Egypt: as to raise mounts, on which the townes were placed, which before were low seated; to thend that the men and beastes might remaine in safety during the increase of the riuer: make great diches and chanels in the Countrey going from Memphis to the Sea, to cary victuals more easily and readily: fortifie those places where the enimies might enter on the land of Egypt making their entrance more difficulte by multitude of diches: build a great wall toward Syria, and Arabia, from Peluse to the City of the Sunne, foure-score and fourteene leagues in length. But hee exceeded all other magnificence in this, that when the nations which hee had ouercome, and those to whome hee had giuen kingdomes; as also the Capitaines which hee had ordained for the guard of his prouinces, were come into Egypt, at the time appointed to offer their gifts & tributes which they ought him; if it happned that he went to the temple, or passed thorough the towne, he made fower of them to be tyed and fastened to his chariot in steed of horses: declaring thereby that none of the other kings or famous Capitaines, was to be compared to him in vertue, seeing he had ouercome them all. His glory and renowne was so great, that long time after he was dead, when the Persians held the kingdome of Egypt, and Darius the father of Xerxes would haue placed his owne statue aboue that of Sesostris in the City of Memphis: the high Priest of Vulcan gainsayd him publickly, saying that yet his acts were not like to those of Sesostris, who had subdued as many nations as he, and amongst others had ouercome the Scythians, whom Darius could not any waies endamage; and therefore it was not reason that his offering should go before that of a King whom hee had not gone beyond in great exploits. Which words Darius taking in good part, and reioycing at his so liberall speach, said that he would indeuour not to be inferiour to Sesostris in any thing, if he liued as long as he had done; praying the priest to compare their yeres with their deeds, and that it should be a testimony vnto him of his vertue. After Sesostris, in my opinion Ptolomeus Philadelphus deserueth greatest

praiſe, by the fauour, and aduancement which he gaue to all arts: founding that moſt famous ſchoole in Alexandria the head City of his kingdome, to communicate to all ſtudents the ſciences, (which before were only managed by Prieſts, and handled in the Egyptian tongue) which he cauſed to be tranſlated into Greeke; where he aſſembled from all parts learned men to teach them, propoſing them honourable rewards: there built he that magnificent *Muſeum*, which he endewed with good reuenues, for the intertainment of Scholers; and erected in it that moſt famous Library, furniſhed with ſeuen hundred thouſand volumes: which foundation was after augmented by the Romain Emperour; and continued euen till the Mahometans vſurped that kingdom; whence they baniſhed both the Greeke tongue, and the auncient Egyptian with their ſciences; though they had bin there continued almoſt three thouſand yeres, eſpecially the knowledge of celeſtiall motions, and of naturall thinges: amongeſt the variable accidents of ſo many monarchies as of the Ethiopian, the Egyptian, Aſſyrian, Median, Perſian, Macedonian, Parthian, and Romain.

OF THE POWER OF THE *Aſſyrians, and learning of the Chaldees.*

IN ASSYRIA raigned in olde time many Kinges borne in the ſame Countrey, whoſe names and deedes are both aboliſhed by long courſe of yeres. But he amongſt them which firſt got learned men to writ his deeds, was NINVS, who being by his nature enclined to warre, and greedy of glory, ſubdued the firſt nations by force, and inueſted himſelfe with the monarchy, ſtretching out his dominions farr and wyde thorough out Aſia with an incredible army of ſeuenteen hūdred thouſand foot, 2. hundred thouſand horſe, ten thouſand ſixe hundred chariots armed with hookes: by meanes whereof he ſubdued in ſeuenteene yeeres all the nations bordering on the bankes of the Eaſt ſea, and their neighbours; as the Egyptians, Phenicians, thoſe of the inner Syria, Cilicia, Pamphilia, Lycia, Caria, Myſia, Lydia, Troada, Phrygia, which lyeth on the Sea Helleſpont, the Countrey of Propontida, and Bithinia, Capadocia, and the other nations which border on the great Sea; not leauing any vnconquered, from Nilus to Tanais. He added beſides to his eſtate the Caduſians, Tapyres, Hyrcanians, Dranges, Deruices, Carmanians, Coronians, Rombians, Vocamians, Parthians, Perſians, Suſians, Caſpians, Bactrians, and many others, which, it were too long particularly to recite. Then his army returning into Syria, he choſe a commodious place to builde a City, which (as hee had furmounted all other Kinges in glory of his great deedes) hee purpoſed to make ſo great, that there was neuer afore the like thereof in greatneſſe; neyther coulde there euer ſince bee founde ſuche another. And aſſembling from all

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partes great number of workemen, with the prouisions necessary for such a worke, he built his Citie on the riuer Euphrates, making it not altogether square, nor equally compassed on all sides, of alike length, but longer on two sides, then on the other two; and each side of the long wall was twenty miles in length, and a side of the lesser wall not much lesse then twelue miles, so that it had in all three score and two miles in circuit: And without doubt Ninus was no whit deceiued of his intent: for there hath no Citie sithence bin found of so great compasse, neither of such sumptuousnes, beautie, and magnificence. Then to make it populous, and well inhabited, hee compelled the Assyrians, especially those of the richer sort, to make their abode there: and of other neighbour nations receiued such as would come thither: ordayning that the Citie in memorie of him should be called NINIVIE.

After whose death SEMIRAMIS his wife held the kingdome of Assyria, showing her selfe as magnificent in riches, conquests, and triumphes, as euer any man had bin: It is said, that being a little girle, she was cast into a desert full of rockes, where there was a great number of birdes, which by gods will nourished and preserued her, bearing vp the child with their winges, and feeding her with milke, and after with cheese, which they stole from the shepcotes adioyning: which being discouered by the shepheardes, who found their cheeses to be gnawen, and perceyuing the child to be of excellent beautie, they offered her to their gouernour: who hauing no children, brought her vp carefully, as if she had bin his owne; afterwards being growen, by reason of her beautie, and good behauiour, she came to the knowledge of king Ninus, hauing holpen him by her dexteritie to take the Citie of the Bactrians; so that he fell in loue with her, and maried her: Yet was not her death lesse admirable then her strange nourishment; for after she had made great Conquests, buylded sumptuous edifices, assailed the Indians with an armie of three Millions of foote, fiue hundred thousand horsemen, and a hundred thousand chariots, (as hath bin said) and at her returne giuen order for gouernment of her kingdom, she vanished away, and was transported sodainlie (as hath bin beleeued) amongst the Gods. Some faine, that she was turned into a Pigeon, and that she flew away with a great number of birdes, which came into her chamber. Desiring to match, or to goe beyond her husband in glorie and magnificence, shee vndertooke also to buyld the Citie of BABYLON, assembling artisans from all partes: as Cutters, Caruers, Masons, and workmaisters for this effect; and making prouision of stuffes necessarie for so great a buylding; which to make vp and finish, shee caused from all Nations to come to the number of three Millions of men; and built her Citie on both sides of the riuer Euphrates, which passed thorough the midst of it; ouer which shee made a bridge halfe a mile in length, and of thirtie foote in bredth, and two palaces at the two endes thereof: The walles were fortie fiue miles round about, hauing many towers of equal distance one from

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the other, which were three-score and one fadome in height, and a hundred gates all of braſſe, with their hinges and pillers. The Citie was diuided into ſtreets, the moſt part ſtraight, full of houſes of three and fower ſtories high, of palaces, caſtles, and temples, correſpondent to ſuch greatnes and magnificence, with altars, ſtatues, tables, and other ornaments of incredible riches: which the ſucceeding kings augmented, vntill the vſurpation of the Perſians, which took away part, and ouerthrew the reſt. Herodotus affirmeth, that it was the greateſt and ſtrongeſt of all others next after Niniue, and that it was the faireſt that euer he ſaw. By ſuch works of Ninus and Semiramis it appeareth, that Architecture, and all manual ſciences were then in great perfection, and eſtimation. BELVS the father of Ninus was the firſt obſeruour of the Starres in thoſe parts, and ordayned the Prieſtes, Naturaliſts and Aſtrologers. ZOROASTER king of the Bactrians, whom Ninus ouercame in battaile, was the authour of Magick. And according to the ſuppputation of Euſebius, ABRAHAM was the firſt founder of true Religion, the firſt that fulfilled the Law of nature, and thought of the diuine Law; the firſt that perſwaded men to worſhip one onely God againſt the Pagans, and Idolaters; & the firſt that draue away the darknes of errour, & vndertook warres againſt the wicked: for this cauſe he receiued ſo much honour, that God ſpake vnto him, and promiſed to multiplie his poſterity, aboue the ſtarres of heauen, and ſandes of the ſea, and that in his ſeed all Nations ſhould be bleſſed; comming thereof the redeemer of the world, which before was vtterly loſt and ouerthrowen: of which promiſe, both the Moſaical and Chriſtian Law took their beginning: And Mahomet himſelfe to couer his deceit, and winne the more people, ſaid, that he preached no other thing, but the beliefe of Abraham, which he pretended to reſtore.

BVT young NINVS their ſonne, taking the kingdom after them, and making peace with all his neighbours, liued in pleaſure, and idleneſſe out of the ſight of men, ſhut vp for the moſt part in his pallaice: But for the ſafetie of his kingdom, and that he might be feared of his ſubiects, he leuied euery yeare a certaine number of ſouldiers, and out of euery prouince ordayned them a Captaine. And when all his armie was aſſembled without the Citie of Niniue, he appointed ouer euery Nation an other Captain of the wiſeſt and skilfulleſt of thoſe that were about him. The yeare being ended, he ſent home his firſt ſouldiers to their houſes, and had others out of the prouinces: whence it came to paſſe, that his ſubiects were the readier to obey for feare, which they had of the ſouldiers remayning alwaies in the field: And if any had failed of their duetie, or rebelled againſt him, they were readier alſo to make ſatisfaction for feare of puniſhment. Thinking alſo that ſuch changing from yeare to yeare, might ſerue to this end, that his ſouldiers and Captaines might not ſo readily knit themſelues together to conſpire againſt him: for to be continually in the field exerciſed in the art militarie, maketh the ſouldiers harder and ſtronger, and the Capitains wiſer, which hath often bin an occaſion to them of departing from the obedience of their common wealth, or

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ſeruice of their Prince: which point was ill conſidered of the Romains; when they liued in a common wealth; and afterward by their Emperours. For the prolongation of generall charges in warre, by ſucceſſion of time diſmaied the common wealth by two inconueniences: The one, that by this meanes leſſe number of people was exerciſed in militarie charges, and offices, and by conſequence the reputation refrained to fewer perſons: The other, that one man alwaies commanding ouer an Armie, made it partiall and affectionate vnto him; ſo their intire forgot the Senate, and acknowledged no head but him: So did Sylla, and Marius find ſouldiers to follow them againſt the publike weale: So Iulius Cæſar by the continuation which was made him of his charge in Gaule, had meanes to ſeize on his owne Country. Likewiſe the ordinarie armies which the Emperours interteyned, aſwell neere vnto Rome, as on the frontiers of the Empire, ouerthrew many of them, and the Empire alſo, ſeeing ſo Cæſars, and pulling them downe at their appetite, hauing ſometime choſen many of them in diuers places, at the ſelfe ſame time; whereof great warres aroſe. This king then, to the end to prouide for ſuch inconueniences, eſtabliſhed (as hath bin ſaid) the Captaines of his armie, the Gouernours of prouinces, the Stewards of his houſhold, and other officers of his houſe, and alſo the Iudges of euery prouince, and other charges of his eſtate: thinking as for the reſt, that the Prince his vnknowen maner of liuing, made his pleaſures ſecrete, and that none dared to blaſpheme him, as if he were God inuiſible.

Wherein he was followed by the other ſucceeding Kinges, euen till SARDANAPALVS, in whoſe time this kingdome was tranſlated to the Medians. He was the moſt effeminate that euer was borne, ſo that he abode alwaies amongſt women, handling the diſtaffe, and ſpinning in womaniſh apparell, more wanton in lookes, in apparell, and geſture, then the moſt wanton of them; to whom he diuided their workes, cloathing himſelfe ſometime with a crimſon gowne, and ſometimes with fine Tiſſue: He painted his face, and his whole bodie, and counterfaited his ſpeach after the imitation of women: He did not onely deſire to haue euery day meates and drinkes to prouoke him to luſt, but gaue himſelfe wholly to pleaſure, abuſing ſometimes the office of a man, and ſometimes of a woman; without all honeſtie, without regard of ſexe, or of ſhame, in ſuch ſort, that beeing altogether drowned in delights, he ſcarſe ſhewed himſelfe abroad at any time. Theſe faſhions were the cauſe, that two of his Lieutenants, Beloch the Babylonian, and Arbaces the Median, had him in diſdaine, and conſpiring againſt him through contempt, made warre againſt him, after they had diffamed him as looſe, and effeminate: who at laſt preſented himſelfe againſt his will in battaile in the field, with his effeminate companie, without order: but hauing had the worſt, he withdrew himſelfe haſtily into his royall pallace, in the which he cauſed to be raiſed in

a back and secret roome, a peece of timber worke, being of great peeces of wood, fower hundred foote high, in maner of a Pyramis, and within left a great space void: In such sort, that in the midst there was an other place made of Carpenters worke, furnished with great and long tables, and was large a hundred foote square, which is fower hundred foote round: Therewithin he caused to be set fower hundred couches of gold, which serued to make magnificent bankets, after the old fashion, and aboue euer against them as many tables of gold. But the tower was girt in such sort, and compassed with great and heauie stuffe, that there was no going out, nor opening, but only to haue light from the top: This being done, he made his wife, and his Concubines, and the women of his Court which he loued best, to enter into it, not knowing, nor doubting any thing what he meant to do; then went he in himselfe, and there caused himselfe to be shut in, without hope of euer going out: But before, he had caused to be brought thither a thousand myriades of gold, and a myriade of myriades of siluer, and a great number of royal vestures, and precious stones. Then his Chamberlaines, and Eunuches (in whom he put all his trust, and of whom he had taken oathes to do it) put fire in this pile, which endured fiftéene daies: So Sardanapalus burned himselfe with all his riches, doing in that thing onely the act of a man. Budeus valuing it all after our maner, accounteth that he spoyled the earth, or would haue spoyled it, of the value of fiue Milions of gold. These two Lieutenants diuided afterwards the Monarchie betwixt them, Beloch was king of Babylon, and Arbaces of the Medians. Aristotle in his politicks, doubting of the end of Sardanapalus, and of the Kingdom of Assyria, saith, that if that had not happned vnto him, which is reported, yet that it might befall to any other king, gouerning himselfe after that sort. Moreouer, the Chaldees in Assyria were appointed to haue care of holie things, and did nothing but studie all the time of their life, being reputed verie skilfull in Astrologie. Many among them did prognosticate things to come, as if they were Prophets, and were wont to know how to diuert euill fortune comming towards men, and to bring them good by sacrifices, and praiers. Besides they expounded dreames, soothsayings, and prophecies: wherein they were verie expert, as hauing bin brought vp therein, and taught by their fathers, still continuing and persistering in the same: for dwelling in plaine countries, where the aire is commonly without clouds, or raine, and where there are no hills to hinder the sight of the heauens, they had meanes to apply themselues wholie to contemplation of the Starres, obseruing their mutual conuersions, how they approach or recoile thone from thother, what are their coniunctions and oppositions, and what becommeth of them, in what seasons, and how they are hid, and then appeare againe, the signes of good or ill fortune to come, which they bring in particular to euery person, and in generall to townes, and to peoples. In which obseruations they affirmed that they had imployed CCCC lxxiij. thousand yeares from the time when they began them, vntill Alexander the great went vp into Asia: which space is

vncredible.

incredible. Nevertheles, all agree in this, that the Chaldees were most skilfull in the doctrine of the heavens, because they had continued the studie thereof longest. Plato in his Epinomides, acknowledgeth Astrologie to haue bin begun in Syria, and Egipt, where by the serenitie of the summer season, almost all the starres are cleerely seen, and that time out of mind the observation of starres had bin there continued, and there hence brought ouer to the Greeks. Notwithstanding, Simplicius a Greek Commentator on Aristotle writeth, that Aristotle did write, that Calisthenes being in the armie of Alexander, that whil'e others were busied about the spoile, and pillage of Babylon, he should diligently inquire of the antiquitie of the Chaldees, and that Calisthenes answered, that after hauing imployed all diligence therein, he found their historie not to exceede the time of one thousand nine hundred and three yeares. Others do not onely attribute to the Chaldees the praise of Astrologie, but also of many other Arts, and that Prometheus of that nation, for hauing shewed the mouings of the Planets, and opened the misteries of nature, was accounted vnder the couerture of a fable, to haue stolne out of heauen the sacred fire of Pallas, and to haue giuen a soule vnto man, which he had fashioned before of earth. After that in reuenge hereof, and punishment of this boldnes, he was had by Mercurie to the high mountain Caucasus, and fastned with great rocks: signifying his great assiduitie in contemplation of Heauen, and of nature. Now the Chaldees held opinion, that the world had alwaies bin, that it had no beginning, and should haue no end, the order and forme of all things being made by the diuine prouidence: and that the celestial effects are not casually or naturally guided, but by the firme and determinate will of the Gods: saying, that the greatest force, and influence of heauen, doth consist in the planets, and that the knowledge of such euents is knowen, as well by their ascendents, as by their colours. Sometimes they shewed visible, to peoples and countries, to kings and priuate persons, such things as might helpe them, or harme them, gathering the certaintie thereof by the windes, or by the raines, sometimes by the hearts, and by the Comets, by the Eclipses of the Sunne, and Moone, and by many other signes serving greatly for the birth of men, to haue good fortune or bad, and that by their nature and proprietie, especially by their aspects, one might easily know things to come: hauing told vnto Alexander, that he should fight with Darius, and after vnto Antigonus, Nicanor, Seleucus, and other Kings, and likewise to priuate persons so euidently, that which was to happen vnto them, that it seemed a miraculous thing, and aboue the vnderstanding of man. But when the raigne of the Assyrians failed, the Medes on the one side, and the Babylonians on the other, ruled in Asia: who followed the maners and customes of those which were their Lords before, hauing no peculiar singularitie either in armes or letters: and therefore I will dwell thereon no longer. Besides that, these affaires are so ancient, and so far from vs, that many thinke as fabulous whatsoeuer is written thereof: Wherefore I will come to the Persians, which are better knowen, and to the raigne of Cyrus

being

being the founder of their Monarchie: where beginneth the hiſtorie of the Greekes; and in whoſe time alſo philoſophie was firſt manifeſted.

OF THE POWER OF THE *Perſians, the learning and religion of their Magi.*

THE PERSIANS were firſt ſhepheards, borne in a hard countrie, which made them ſtrong; inabling them to remain in the open field, to watche and trauaile in the warres: They did eate nothing ordinarily but bread and herbes, with ſome venſon; hauing neither figgs, nor any other fruit, by reaſon of the rudenes, and barrennes of their countrie: They drank no wine, but contented themſelues with water, every one carrying his diſh to drinke it in, when thirſt came vpon him. They took no refection for repaſt, without doing of ſome exerciſe before, which was principally hunting: Their children went to ſchoole to learne Iuſtice, as they do in other Countries to learne Letters. All their habit or rayment was of skinnes, alwe for their legges as for the reſt of the bodie.

HERODOTVS bringeth in ARTEMBARES ſpeaking thus to the Perſians; Seeing that Iupiter hath giuen you the Monarchie, and to thee CYRVS, power to diſtroy Aſtyages; go yet further: for the land which we hold is little, hard, and barren; and we muſt go from it, to win a better elſwhere. There are many neere about vs, and many farther remoued from vs of the which, if we once poſſeſſe but one; we ſhall be admirable to many others. And ſurely men that rule, ought to think on theſe things: for when ſhall we haue better occaſion, then when we are Lords ouer many men; and ouer all Aſia? CYRVS hearing theſe words, commended they ſhould be put in execution: but in commanding, warned them alſo to prepare themſelues not to rule, but to be ouerruled: for it is ſo, that ſoft Countries make ſoft people; becauſe it is not proper to one land, to beare both delectable fruits, and valiant warriours. Then the Perſians repented them, chooſing rather to rule dwelling in an vnfruitfull land, then to ſerue others, ſowing and labouring of the faire fieldes. The ſame CYRVS in Xenophon, ſhoweth his people, that watching, and trauayling, enduring of labour, and vſing of diligence, had enriched them: Wherfore ſaith he, it behoueth alſo that hereafter you be vertuous; holding for certaine, that great goods, and great contentments will come vnto you, by obedience, conſtancie, vertue, paines-taking, and hardines in vertuous, and perilous interpriſes. CYRVS then is he, which firſt put the Perſians in reputation, making them Lords ouer the Medes, whoſe vaſſals and tributaries, they were before.

But as in all the great effects of nature, and notable mutations of mankind, God raiſeth vp ordinarily great, and excellent Princes, adorned with rare vertues, lifted vp in great authoritie, to found Kingdomes, and Empiers, to bring in good lawes, and maners of liuing in Religion, and politike gouernment, and to further the arts and ſciences: whoſe birth and death are foretold

long

long time before, by oracles, prophecies, and signes in Heauen and earth: and after their death, reuerenced with diuine honours: So GOD meaning then to establish in Asia a most mightie Monarchie, and to bring Philosophie into the world, at the same time; he raised vp CYRVS, as praise-worthie a Prince, as any other hath bin either afore, or after him. It is he alone amongst all the great Lordes and Captaines, of whom histories do make mention, that could obserue modestie in all his prosperities, and victories; and bridle his absolute power and authoritie, with equitie and clemencie. But from whence may wee haue a more certaine testimonie of his excellencie, then from the Prophet *Esay*, where he was named two hundred yeares before he was borne; and is called of GOD his king, promising to hold his right hand, that hee might take stronge Townes, and subdue mightie Nations, and humble the great Kings of the earth. And he chose him amongst all the Princes of the Gentils, to reedifie the Temple of Ierusalem, and deliuer the Iewes from the Captiuitie of Babylon, in the which they had long remayned; restoring them to their full libertie, and vse of the true Religion.

The words of *Esay* are these. *The Lord saith thus to CYRVS his anoynted: I haue taken the right hand, that I may subdue the Nations before his face, and that I may weaken the raines of Kings, that the dores may be opened before him, and that the gates be not shut. I will go before him, and make the crooked waies straight. I will breake the gates of brasse, and will bruse the barres of yron, and will giue the treasures laied vp, and the thinges hid in secret places: that thou maist know that I am thy Lord the God of Israell, calling thee by thy name, for my seruant Iacobs sake, and for Israell my chosen. I haue named thee by thy name, though thou neuer knowest me.* But though fortune were verie contrarie to him at the beginning; yet did GOD neuer forsake him: but following the prophecie, deliuered him from many dangers, and inconueniences. ASTYAGES king of the Medes had a daughter called Mandana, of whom he dreamt in his sleepe, and it seemed vnto him that he saw her make water in such abundance, that she filled all the Citie of Ecbatane, and from thence watered and ouerflowed all Asia: He proposed this vision to some of his Mages, expounders of dreames, and was afraied with that which he learned of them: Wherefore, when Mandana was of yeares to be maried, hee would not giue her to any Median Lord, but gaue her to a Persian, whom he found of a good house, and of sweet and peaceable maners; though he esteemed him lesse then a Median of meane estate. Mandana beeing maried to this Persian, called Cambyses; the first yeare of their mariage Astyages had an other vision, and dreamed that he saw a Vine comming out of the wombe of his daughter, and spreading ouer all Asia: which he proposed to the deuiners, as before, and hearing them, sent into Persia for his daughter, being alreadie with child; who being come, he commaunded she should be carefully kept, purposing to put her child to death: because the Mages had told him, that the sonne of

his daughter ſhould one day raigne in his place. Wherefore, as ſoone as ſhe brought forth a child (who was called CYRVS) he appointed Harpagus his greateſt fauorite, and truſtieſt ſeruant, to put him to death; who gaue him to a Shepheard, to be expoſed for a pray to wild beaſtes: which the ſhepheard did, and left him in the midſt of a foreſt, wrapped in a blanker of cloth of gold, and a mantle of diuers colours: whither retourning afterward, he found a bytch by the child, which gaue him ſuck, and defended him from the beaſtes. Wherefore, beeing moued with the ſame pitie which moued the bitch, he brought the cradle into his Cabin, and nouriſhed the child as his owne, till he was ten yeares of age; when he was choſen king amongſt the children: In which charge, bearing himſelfe more brauelier then the eſtate of a ſhepheards ſonne yeelded, in appointing to euery one their offices, and eſtates; ſome to buyld him houſes, and caſtles; others to be of his gard; one to be as the eye of the king; another ordayned to make report vnto him of the gouernment of his affaires; and chaſtiſing roughly ſuch as diſobeyed him; he became knowen, and was brought back againe to Aſtyages: who brought him vp, thinking his dreame to be accomplißhed in this childiſh royaltie.

But being woxen greater, he became moſt warlike; and hauing at the beginning of his conqueſts but thirtie thouſand fighting men; afterwards as he increaſed in Lordſhips, he augmented his forces, and gathered togither ſixe hundred thouſand footemen, ſixe ſcore thouſand horſemen, and aboue two thouſand chariots, armed with hookes: His Empire being the greateſt and the faireſt that euer king had in Aſia: bounded towards the Eaſt with the red ſea, towards the North with the ſea Euxinus; on the Weſt with Cypres and Egipt; and on the ſouth with Ethiopia. He conquered firſt the Countrie of the Medes, and the Hircanians, which yeelded themſelues vnto him of their owne free will; then ſubdued by force the Aſſyrians, the Arabians, and Capadocians, the inhabitants of thone, and thother Phrygia; the Lydians, Carians, Phenicians, and Babylonians: He ouercame the Bactrians, Indians, and Cilicians: Moreouer alſo the Saques, Paphlagonians, Magadides, and many other Nations. Likewiſe he made himſelfe Lord of the Greeks dwelling in Aſia; and paſsing the ſea, he vanquiſhed the Cyprians, and Egiptians. He beſieged and tooke Babylon, which, it was incredible that it might either be built by mans workmanſhip, or diſtroyed by humane power: And neuertheleſſe, he aſſailed it as an enemie, ſpoiled it as vanquiſhour, and diſpoſed of it as Lord. He brought vnder his obedience ſo many Nations, which were not of his language, nor vnderſtood not one an other: and ſtretched his dominion ouer ſo many Regions, by the feare of his name: In ſuch ſort, that he aſtonied all the world, and none durſt reſiſt him. This notwithſtanding, he made himſelfe ſo much beloued, that they deſired neuer to haue any other Lord; and they reuerenced him as a father, gouerning ſo great an Empire, and of ſuch largenes, by a meruailous order which he ſet downe when he was in peace: Prouiding for his reſidence, counſail, audiences, his gards, the eſtate of his

his houſe, the ſeruice, exerciſe, and health of his perſon; the traine and followers of his Court; diuiſion of his prouinces, and gouernments of garriſons in fortreſſes, and frontiers; his reuenew, iuſtice, and ſouldiery: Showing himſelfe religious, venerable, magnificent, liberal, and worthie to be imitated in all actions, by the Princes that followed after him. It is ſaid that *Alexander*, hauing found the ſepulcher of Cyrus vncouered and defaced; cauſed him to be put to death which had done it: And hauing read the inſcription, which was in Perſian letters, and words; he willed hit alſo to be written in Greeke vnderneath; and the ſubſtance of the inſcription being this: *O Man whatſoeuer thou art, and whence ſoeuer thou comeſt, (for I am aſſured that thou wilt come,) I am Cyrus, he which conquered the Empire for the Perſians, and I pray that, do not enuie me this little earth, which couereth my poore bodie.* Theſe words moued greatly the hart of Alexander to compaſsion, when he conſidered the vnſtabilitie of things.

XENOPHON vnderſtanding *Cyrus* to haue bin a Prince ſo admirable in his deedes, and excellent in gouernment of men, he choſe him to expreſſe in his perſon the image of a iuſt and moderate raigne, writing of his inſtitution: which is one of the beſt bookes that is to be read in Greeke. Plato acknowledging him for a worthy and valiant Prince, ſaid that he failed greatly in bringing vp of his children: for beginning from his youth to make warre, and being buſied all his life therein, he neuer thought on the gouernment of his houſe, but left his two ſonns, CAMBISES and SMERDES to the Ladies of the Court, and to the Eunuches to bring vp: who brought them vp as children that were borne happie, not ſuffering any to gainſay them in any ſort; and conſtrayning all to praiſe whatſoeuer they did or ſaid. As *Cyrus* then was a Maiſter of a great multitude of men and beaſts, and of many other things, he did not conſider that they to whom he was to leaue ſo many good things, were not brought vp in the auncient Perſian diſcipline, but in the corrupt diſcipline of the Medes: which was the cauſe of making them ſuch, as commonly they are, which are brought vp with ſo much libertie. Succeeding their father then after his deceaſe, firſt one ſlew the other, not being able to endure an equal, and then like a mad man through drunkenneſſe and ignorance he loſt his eſtate, by reaſon of the contempt which men had of his follie.

Then DARIVS the firſt of that name, came to the Empire, who was no kings ſonne, nor brought vp in Courtly delights: who gouerned himſelf by the Lawes, bringing in a common equalitie, and making friendſhip amongſt them all, whom he won with good deedes: So being beloued of his ſubiects, he conquered no fewer Countries then Cyrus had left him; ordayning thorough out all the Countries, Iandes, and Lordſhips, vnder his obedience, twentie gouernments, called in the Perſian language Satrapies; and taxing the annuall tributes, which euery of them ought to pay in ſiluer, after the waight of the Babylonian talent, or in gold, according to the Euboick: for during the raigne of Cyrus, and his ſonne Cambyſes, there was no tribute impo-

sed; but the Countries brought certaine presents, and gaue certaine gratuites and giftes to the king: by reason of which imposition, the Persians said, that DARIVS was a Merchant, CAMBISES a Lord, and CYRVS a father: because that Darius was too good a husband, & drew profit out of euery thing; Cambises proude and cruel; but Cyrus soft, kind, gentle, and gratious: hauing procured all good things vnto the Persians.

The first Satrapie comprehended the Iouians, the Magnetians which are in Asia, the Eolians, Carians, Lycians, Melyans, and Pamphylians: all which made but a tribute of fortie talents of siluer. The second was of the Mysians, Lydians, Alysonians, Cabalians, and Higennians, which paied fiftie talents of siluer. The third of the Hellespontins, Phrygians, Paphlagonians, Mariandines, and Syrians, taxed at CCC lx. talents. The fourth of the Cilicians, which were bound to furnish euery yeare CCC lx. white horses: which was for euery day in the yeare a seueral horse: paying moreouer fiue hundred talents, wherof a hundred and fortie were appointed for the finding of the said horses; and the other three hundred & three score went into the kings cofers. The fifth began at the Citie of Possidea, situated in the mountains of Cilicia, and Syria, and stretched out vnto Egipt, except Arabia which was exempted: This parcel of land wherin were comprehended Phenicia, Palestina, and the Isle of Cypres, yeelded CCCL. talents. The sixth consisted in all Egipt, and the bordering Africans, with Cyrene, and Barce, which contributed with them: so that the annual reuenew was of seuen hundred Talents, besides the fishing of the poole Meris; and without reckoning of the Wheat which was prouided for six score thousand Persians, and their auxiliaries keeping garrison within the white wals of Memphis. The seuenth was of the Sattagidians, Gaudarians, Dadiques, & Aparites, which was Clxx. talents. The eight contained the towne of Sourses; and an other portion of the Cysses, yeelding CCC. The ninth consisted in the Citie of Babylon, and the rest of Assyria, finding a thousand talents of siluer, & fiue hundred gelded boies. Of the tenth ordained for Ecbatane, & the rest of Media, with the xj. consisting of the Paricanians & Orthocorimbantes, were receiued CCCCL. talents. The twelfth reached from the Bactrians to the Egles, and was charged with CCClx. talents. The thirteenth began at Pactica with the Armenians, and other bordering lands; and was bounded with the greater sea, being taxed at CCCC. talents. The fourteenth consisted in the Sagarties, Sarangres, Thamanees, Thiries, Meces, and in the people of the Islands of the red sea: the tribute amounting vnto six hundred talents. In the fifteenth were the Saces and Caspians, which yeelded CCL. In the sixteenth the Parthians, Chorasmians, Sogdians, & Arians taxed at CCC. In the seuenteenth the Paricanians, & the Ethiopians of Asia CCCC. In the eighteenth the Manineans, Sarpites, & Atlarodians CC. In the xix. the Moschees, Tibarenes, Macrosians, Mosinicians, & Mardians CCC. In the xx. were the Indians, which because they were a verie great multitude, paied more tribute then al the other nations, namely, CCClx. talents of gold. Al these sums which were paid in the Babilonian talent of siluer, being referred to the

Euboick talent, came to nine thousand, fiue hundred, and fortie talents: And the gold of the myne being multiplied by thirteene, to fower thousand, six hundred, and fower score Euboick talents: and was leuied on Asia, and some part of Africk. Then he raised an other tribute on the Iles, and Nations of Europe, hauing stretched out his dominion as far as Thessalie. Persia was freed from all payments, and the Ethiopians sent onely certaine presents: as from three yeares to three, a bushell of gold from the myne, two hundred logges of Ebony, fiue hundred blacke boies, and xxij. Elephants, the greatest that could be found. The Cholchon and Cancasians, from fiue yeares to fiue, one hundred young boies, and as manie girles. The Arabians, euery yeare a present of incense, weighing a thousand talents. The meanes which he vsed to keepe his Treasures, was thus: He caused the gold and siluer to be melted, and cast into earthen barrels; then when the vessell was full, he made it be remoued vp and downe with his Court: and whensoeuer he wanted money, he broke, or cut out therof as much as he would. Touching his husbandrie, and care for the intertayning of such power, and riches: first this king was most carefull of Armes, ordayning himselfe in each gouernment, both the victuals, and paies, which were to be distributed to his souldiers, aswell strangers, as his natural subiects, thoroughout his garrisons: and seeing the musters in person. Where such as were found to haue fulfilled the appointed number of their men; and had best mounted, and furnished them with armes, were aduanced in honours, and inriched with great gifts: On the contrarie, he chastised such as failed, or were giuen to pilory, putting others in their charges: Moreouer, he visited himselfe (as much as he might) the Countries vnder his obedience, endeauouring to vnderstand their estate, and those which he could not see, he caused to be visited by some trustie persons, sent for that purpose. Where he found the Countries well peopled, and the lands diligently husbanded, full of corne, trees, and fruits; he rewarded the Princes, or Gouernors, with great gifts, and augmented their charges: But those whose countries were found desert, or euill inhabited, by reason of their rudenes, insolencie, or negligence; he punished or discharged them: being no lesse carefull to haue his Countries well ordered by the inhabitants, then to haue them kept in safetie by the garrisons; and caring no lesse for his reuenewes then his armes; and proposing as great a reward to the diligent labourers, as to the valiant warriours.

We read, that then when the king of Persia was in his greatest glorie, and reputation, that his Maiestie was highly exalted, and magnificently adorned with auguste and venerable authoritie; that his royall seat being established at SVSA or ECBATANA, he retyred himselfe out of the sight of men into his pallace, being verie faire and richly decked, with gold, siluer, yuorie, and other exquisite things: In the which were many galleries and halls, one within an other, many dores compassed betweene them, and separated by spaces, and the commings to them shut and closed with gates of brasse: That there were many Princes and Lords appointed in their seuerall

places, and some garding, and seruing his person, some looking to those that came in and out at the gates, some receyuours, and treasourers; others Captaines, and men of warre; some hunters and faulconers; and others ordayned vnto other offices, as vse and necessitie required. Moreouer the Satrapes or Princes went and came to and fro, gouerning the whole Empier of Asia, beginning in the West at Hellespont, and ending in India ouward the East. Herodotus showeth by iourneis and lodginges, that from Sardes in Lydia, to Susa in Memnonia, which was the Kinges seat, it was three Monethes iourney. It is written also in the booke of *Hester*, that ASSVERVS king of Persia raigned, euen from the Indies vnto Ethiopia, ouer an hundred twentie and seuen prouinces, writing to euerie prouince according to the Stile thereof, and to euerie people in their owne language. In the meane time the king termed by them, their Lord and God, saw and vnderstood all things, by meanes of postes ordayned in all the Countries vnder his obedience, and spies dispersed here, and there, and secret Intellegencers: so that being so many Officers, they did euery one in his charge indeuour himselfe in such sort, that their Lord knew incontinently whatsoeuer new thing hapned, euen from the frontiers of his gouernment to the place of his residence: which was in the midst of his kingdome, dwelling the winter in Babylon, because the aire there is verie mild and temperate; the three monethes of the Spring-time, in the Towne of Susa; and the two monethes of great heat in the Citie of Ecbatana: In such sort, that by this changing of Countries, what season of the yeare so euer it were, he was alwaies in a time like vnto the spring. He was warned euery morning when he waked, to feare God, and to see to those affaires which God hath committed to his charge.

The intertainment of the Queene was correspondent to this greatnes, and magnificence: for many prouinces were allowed her for the furnishing thereof, which were called diuersly, according to the vse whereunto they were appointed: As one was the Queenes girdle; an other her vaile: and so likewise the rest, according to those ornaments which they furnished. As soone as his first sonne, which was to succeede in the Crowne was borne, all his subiectes celebrated this day; and afterwardes euery yeare thorough out Asia, they solemnized the feast of his natiuitie. Then the child was giuen to be nourished to the Eunuches, which held verie honourable places in the Court; and their principall charge amongst others was, to make him faire, and well proporcioned, by composing and ordering his partes conueniently. Then when he was come to seuen yeares, hee learned to ride, and began to goe on hunting. At the fourteenth yeare of his age, hee was instructed by Masters called the royall Pedagogues or Tutours, which were fower chosen amongst all the Persians, the chiefest of age and sufficiencie, that is, the most wise, iust, temperate, and valiant: The first taught hym the Magicke of ZOROASTER, consisting in the seruice of the Godds, and kingly manners. The second

warned

warned him to bee all his life true, and veritable. The third, that hee should not bee supplanted by any cupidity or desire. The fourth, was to make him without feare, to the end he should not be subiect to cowardise and pusillanimitie.

But howbeit these things were well, and religiously instituted, yet were they ill obserued. For after Darius his sonne XERXES comming to rainge, which had bin brought vp in the same Kingly delicacies as Cambises, hee likewise fell into the like inconueniences. For possessing togither whatsoeuer Cyrus and Darius his father had gotten, and seeing himselfe exceeding riche and mighty, hee purposed to conquere Greece, and came thyther with an inestimable army, hauing by Sea fiue hundred and seuentien thousand, fiue hundred men; by land a milion and seuen hundred thousand foote, and fourescore thousand horsemen, with twentie thousand Arabians and Africans, vnto whom there ioyned of Europe three hundred thousand; the whole multitude comming to two milions, fiue hundred & seuenteen thousad fighting mē: the greatest that euer was in field after those of Ninus and Semiramis: at the least, of which we haue knowledge by histories. Insomuch that we need not to marualle, at that which is sayd, that running ryuers were dried vp by the infinite number which dranke of them, and that there were so many sailes that one couldenot see the Sea, by reason of them. But therein the riches of *Xerxes* was more to bee admired, then his conduct to bee commended; because he was alwaies seen to bee the first in flying, and the last in comming to fight: being fearefull in daungers, courageous and stoute in security, and before hee came to the hazard of the warres. Trusting in his forces, as if he had bin Lord ouer nature, hee leueled mountaines with the plaines, filled and raised vp vallies, passed ouer armes of the Sea on bridges which he caused to bee made, and tourned the course of others by newe channels to saile at his pleasure. But by how much more his comming into Greece was terrible; his departure thence, was so much the more dishonourable: For being astonyed by the discomfitures of his people, both by Sea and lande, hee went backe into Asia, euen almost alone, in a fisherboate. Which retraite deserueth well to bee considered with admiration, for knowledge of the trueth of mens deeds: to see him hidden in a little Schiffe, whom, but a little before the whole Sea could not suffice; and to see him destitute of seruants, whose armie all Greece coulde scarse intertaine. In this manner Xerxes who had bin the terrour of the worlde began to bee despised of his owne people: after he had bin so vnhappy in the expedition of Greece. In so much that Artabanus an Hircanian a man of great credite with him, and Captaine of his Guarde slue him, and Darius his eldest sonne after him; hoping to make himselfe King: but seeing vpon Artaxerxes the second sonne, and hauing giuen him a stroke with his sworde, ARTAXERXES feeling himselfe wounded, but not to death, eftsoones tooke his sword in hand for his defence, and stroke Artabanus such a blowe that he fell dead to the ground.

So

So ARTAXERXES being almost miraculously saued, and hauing also therewith auenged the death of his father succeeded him in the kingdom, and Empire of Persia, whose there hath not bin seene any king that hath ben great in deed as Plato sayth: nor of any reckoning or renowme. For taking away from the people so much of their liberty: & introducing a more absolute authority of ruling ouer them then was conuenient, they lost the loue and communion of the state. Which things being lost, the Princes looked no longer to the profit of the subiects, or of the people: but for the conseruation of their authority, what soeuer single profit was offered them, they razed the townes, and consumed with fire the nations that were their friends: and hating spitefully, and without mercy, they were hated in like maner. And when it was needful that their people should fight for them, they found them not of accord, to hazard them selues willingly, and to fight: but ruling ouer almost innumerable men, they made them vnfit for war; and as hauing need of men, they hyred others; thinking to preserue themselues, and their state by mercenary and straunge Souldiors: who likewise forgat themselues, shewing by their deeds that they preferred riches before vertue. The tyrannies which they vsed towards their subiects for their pretended conseruation are recited by Aristotle in his Politicks, but not approued: as to abase and pull downe the highest, and to take away the most courragious, not to permit their bankets, assemblies, disciplines, nor any such thing: but to take heed to what soeuer is wont to ingender these two, highnes of minde, and confidence to forbid them Schooles, and all other companies and meetinges; and to prouide in any case that they came not acquainted one with another: considering that knowledge and acquaintance maketh men to haue more affyance one in another. That all the archers of the Guard being straungers, should shew themselues in the streets, and walke before the doores of houses, whereby that which the subiectes imagined or practised, should not be kept secret: and they would come to haue lesse courage by being continually kept vnder. Moreouer to endeuour to discouer what they said and did, and to haue spies, listeners, and referendaries, dispersed thorough out the Countries, and wheresoeuer there were any assemblies: for they become lesse hardy by fearing such maner of people, and if they should waxe hardy, they be yet lesse secret. Also that they should accuse and slander one an other, and friends fall to debate with friends, the common people with the Nobles, and the riche amongst themselues. And to impouerish the subiects, serueth that they be not constrained to keepe a guard; and that being euery day buried, they may haue no leasure to conspire, and that being vrged with some war they may alwaies haue need of their king, as their head and Chiefetaine. Not to suffer about him graue persons, and free of speech, because that such diminish the excellency, and authority of the Lord: which would only seeme to be such a one himselfe. All which meanes, and such other like, being drawen out of the gouernment of the Persians; are tyrannicall, and most pernitious; gathered by Aristotle, not to the end to teach them vnto others; but rather to beware of

them

them by knowing the misery of tyrants which are constrained to fly to such euils, thereby to assure their persons, and estates: which when they thinke by these meanes to bee surest and safest, are then soonest ouerthrowen at vnawares thorough the hate which their tyrannies haue engendred.

By which rough and hard vsage the Persians being degenerated, suffred them selues to bee ouercome in many partes of Asia, bordering on the Sea; and hauing passed into Europe, they were beaten backe; some of them perishing miserably, and others flying shamefully; as they were worthy, and had wel deserued. For it is impossible (saith Isocrates in his Panegyrick speaking of them) to finde in people so brought vp, and gouerned, any vertue or prowes to triumphe ouer their enemies. How should there be amongst such maners, either valiant Captaine, or good Souldiour, the greatest part of them being but a confused multitude, and not accustomed to perills, being too soft for warre, and fitter to make slaues and drudges then our owne seruants? The most honourable amongest them neuer liued equally, familiarly, or ciuilly, but continue all their life to doe outrage vnto some and seruice vnto others; as people of depraued natures. By their aboundance of riches, they decke their bodies magnificently, hauing their mindes base and vile, by their Monarchie: And being resident in Court, they learne to humble them selues, and to haue a cowardly hart, worshipping a mortall man, and calling him God, and making lesse account of Gods then of men. Those also which inhabite towardes the Sea who are called Satrapes, doe not dishonour the Persian discipline, but perseuer in the same maners, behauing them selues disloyally towardes their friendes, and cowardly towardes their enemies, and humbling themselues on one side, and swelling on the other, they dispise their allies, and honour their aduersaries.

XENOPHON comparing the raigne of Cyrus, and of his successours, and rendring a reason of the chaunge of manners which happened in that nation, sayth that before time, not onely the king, but all priuate men also were woont to keepe faithfully, and constantly their promise, made either by oath, or by touching of handes, yea euen to those which had done some offence worthy of death: but this faithfulnesse was afterward lost. For before, if any one had hazarded himselfe in perils for the King, had subdued some nation, taken a Towne, or done any vertuous exployte, the King raised him vnto honour: but sithence, traitours, and such as to creepe into fauour kept neither promise nor faith, were most reckoned of in Court. After whose example all the inhabitants of Asia, haue run into all iniustice, and impiety. Also afterward they became more licentious in ill doing, and more couetous, and so consequently more wicked. For they raunsomed and constrayned to pay money, not only such as were culpable of crimes, and guilty of great misdeeds, but also those which had not done any iniust or dishonest act, whereof it came to passe that not onely malefactours, but all those of the richer sort were in continuall feare, and would

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not yeeld themselues to the most mighty; and durst not approach or trust to the king; neither be of his bandes of ordinance; neither go to warre vnder him. By meanes whereof it was more then lawfull for those which made warre on them, to forrage and spoile their Countrey without fight; and to the people to reuolt without feare of punishment: as well for their impiety toward the Gods; as for their iniustice towardes men. Moreouer they became more faint of courage, and vnmoward of mind and disposition, not vsing any discipline either of body or mind: hauing lost and left off that maner of exercising themselues which was commaunded them; and all rules of good life. For before there was a law amongst them, that they should not spit nor blowe their noses; which was not ordained to make them retaine the humours within their bodies; but to thend that by exercise all those humours should be consumed, and they haue their bodies stronger, and liuelier: now the custome not to spit, nor blow their noses, remained still, but to take paines at any labour or exercise, there was no such matter. They had also an other Law to eate but once a day, to thend to haue the rest of the time free to bestowe on their busines; and it is true that they did eate but once a day; but they began it early in the morning, and so continued eating and drinking til night when they go to bed. Before, they dranke no wine, and abhorred all dronkennes; but lithence, they gaue themselues to wine; and thought it no shame to be dronke. They were wont to go so oft on hunting, that it sufficed to keepe them in breath, and their horses also: but they left off that, as they did other good things. Moreouer the order for their children to frequent the Court remained; but the discipline of ryding horses, and vaulting was altogither lost. And whereas in times past the children learned iustice, by seeing causes iudged according to right and reason; that was altogither abolished: because that none ouercame in iudgement, but those which gaue most money. They vsed before in their liuing, the discipline, and continence of the the Persians; and did onely weare the magnificent habit of the Medes: but they afterwards suffered the Persian constancy to be extinguished, and obserued curiously the delicacy of the Medes. It sufficed them not to haue their beds made very soft; but their feet also trode vpon tapistry: lest their going on the pauement should make any noise. The seruice of the Table, and things inuented for magnificence, were augmented from day to day with new licourousnes, and delicacies. In the winter it was not enough for them to haue their head, body, and feete couered; but they vsed to weare double gloues. In Summer the shadowes of the trees could not content them, but they had men about them, which inuented other kindes of shades to coole them, after a strange fashion. Their auncient custome was to be alwaies on horseback, and neuer on foote; to thend to make them good men at armes: but now they had more clothes and couerings on their horses, then on their beds; and cared not so much for matter of armes and horsemanship, as to be fat at their ease. How should they not then become more effeminate, and faint in maners of war, then they were before? For then it was the custome of the Countrey,

for

for those which held lands to furnish men at armes, and to send them forth to seruice; likewise to giue good pay to garrisons, whensoeuer there was occasion for defence of their countrey: but since that time porters, cookes, bakers, cupbearers, tasters, waiters on the bathes, seruants of the table, ryders, horskeepers, such as carry and recarry meate, groomes of the Chamber for their downlying and their vprysing, barbers, and trimmers, perfumers, and painters, and others of such like occupations, were they which the rich men sent in steed of men of armes to the warre, to thend that they should bring them their pay. Euen those which seemed the best, shewed themselues cowards, knowing the euill recompence which they were to looke for. And finding in themselues their owne cowardise, they went about no expedition without the Greeks, whether it were to make warre in their Countrey, or that the Greekes assailed them; thinking that they could not ouercome without their helpe: and that which is more, they holpe themselues, with the Greeks themselues, to make warre against the Greekes.

They were indeed a great multitude, but vnprofitable in fight; as it was clerely knowen by the valiancy and hardines of the Macedonian ALEXANDER, who with xL. or L. thousand fighting men at the most, ouercame three times DARIVS the last King of the Perſians, who led fower or fiue hundred thousand, and brought him into such extremity, that thinking to reunite himselfe in the third ouerthrow, he was traiterously taken by BESSVS gouernour of Bactria, which had the principall charge vnder him, who put him in a golden cage, and cast him on a chariot, meaning to carry him to Bactria; then seeing that Alexander approched, caused him to bee killed with darts and launces; and left him dead in the midst of the way. Such was the end of a king so mighty in people, in possesions and reuenews; who called himselfe Lord of all the world from the East vnto the West: hauing raigned onely fixe yeres in all delicacies, exceeding the common magnificence of Princes. Which luxurious maner of liuing was cause of his vtter ouerthrow: as humane things being variable haue their fatall inclination, so ordained by the diuine prouidence to fall then, when they are mounted highest; and that the Lords thinke themselues to be most assured, sleeping therefore in carelesnes and ouerweening conceits. For he suffered himselfe to slide so farre into deliciousnes, and superfluous riches, that he slept alwaies in a chamber betweene two great chambers, most richly furnished: in such sort that the Kings bed being sumptuously spred in his chamber, and couered with a vine of gold, in manner of a grate or lettis, enriched with precious stones gathered togither in manner of hanging clusters of grapes; the beds head was placed towards the wal of one of the great chambers, in which ther was fiue thousand talents of gold; and this great roome was called the kings beds head: whereunto right opposite was the wall of the other great chamber, against his beds foote, in the which there was alwaies three thousand talents of siluer; and was called the kings beds foote: which summes are esteemed after our maner to be worth thirty millions of Crownes. Going to war

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he caried with him in his hoſt, for his paſtime, and delight cccxxxix. women, as Concubines, ſingers, dauncers, and ſuch as were skilfull in all kinde of Muſicke; xlvj. workmen to ſet flowers in order, and to make garlands, noſegaies, chaplets, and other ſweete ſmelling things; cclxxvij. cookes, xxix. potters, making euery day veſſels of earth to ſerue the kitchin; xiij. bakers of tarts and ſuch other licorous, and delicate bakemeates: Cellerers, cupbearers, brutiers, and minglers of wines, makers of ſpiced cupps, and of all artificiall lycours, and drinkes; xvij. of thone ſort, and lxx. of the other. Perfumers and makers of ſweete ſmelling ſauours, and odours, both wet and dry; xl. If then the king of Perſia vſed ſo much delicacy being in warr, and nouriſhed himſelf with ſo many delights in the field, what did he whē he remained in peace at Perſepoli, or in Babylon a city abounding in all ſuperfluities, and in all vices that proceed of great plenty? Yet notwithſtanding in the flower of his fortune, he being drunken with proſperity and aboundance of goods, was ſpoyled of his riches, which had bin heaped together by many kings his predeceſſours; loſing his life, and his kingdome, which was clymed to the top of the worldy power and felicity: where ariſeth the ſpring of pride, arroganey, ouerweening, and extreme inſoleney. And there is the ſlippery path whereon ſtandeth the enuy of fortune, and where ſoueraigne felicity falleth headlong into great calamity.

By this ſo magnificent victory ouer him, ALEXANDER brought vnder his obedience almoſt al the countries of the Eaſt: and tranſported the Monarchy out of Aſia into Europe. So the Macedonians tooke away the Empire of the Eaſt from the Perſians; and the Parthians from the Macedonians by the conduct of Arſaces a Captaine of an vncertaine birth, but of a moſt approued vertue, and no leſſe memorable amongſt them, then Cyrus among the Perſians: and Alexander among the Macedonians: by whoſe name they called the ſucceeding Kings, becauſe of the reuerence which they bare vnto him. They became ſo mighty that for a time they ruled ouer all Aſia, poſſeſsing not onely the vnmeaſurable plaines, but alſo the abrupt downfals of the mountaines, and placing the bounds of their Empire, where either the heate or the cold ſtaied them with ſnowes, or immoderate, and burning heates. They poſſeſſed eighteene kingdomes, deuiding in this maner their prouinces, as hauing reſpect to the two Seas, that is the red Sea towards the South, and the Caſpian toward the North: whereof eleuen which were called the ſuperiour or higher, began at the confines of Armenia, and at the bankes of the Caſpian Sea, extending euen to the Scythians: Thother ſeauen were termed the inferiour or lower. They ſeemed to diuide the world with the Romaines, thone ruling in the Eaſt; and thother the Weſt. Their dominion from ARSACES to ARTABANVS, endured cccc. yeres, which was brought backe againe into Perſia by ARTAXERXES, and after cccxviij. yeres, was taken againe from the Perſians by the Arabians or Sarazens. Amongeſt whom the CALIPHES reſiding at Bagder, raigned in the Eaſt ccccxviij. yeres; after them the firſt TVRKS from the yere of Chriſt M. L. I. vntill

M. cc. xj:

M.cc.xj. when the Tartarians came out of their countrey, who in a little time seised on the greatest part of the north, the East, & the south: of whō came the inuincible TAMBERLAN, who made the whol habitable earth afraid. And since (they being retired) the Persians, who are reputed the ciuilest people of the East, being ingenious, & valiant: and there are amongst them excellēt Philosophers, Physitions, Astrologers, & very good Artisans in all misteries & occupations. Their king is called SOPHI, which is as much to say as wise, and the Interpreter of God: because that ISMAEL, the first that was so named, vnder the colour of expositions, & new ceremonies brought in by him into the religion of Mahomet, got no longe time since, a great Empire in the East, hauing driuen away the race of Vsun-Cassanus king of Persia, to whom he was allied by his mothers side, and made many Princes, and Lords of the East his vassals or tributaries. The chiefe prouinces vnder his obedience were Armenia the great, Persia, Media, & Assyria with iiij. capital or head Cities, *Tauris* in Armenia, *Sandach* in Persia, *Scyras* in Media, & *Bagdet* which was somtimes *Babylon* in Assyria. There are gentlemen amongst them after the maner of Italy, France, & Spaine, which vse barded horses in the wars: into which they go wel armed, bearing great lances and good cymeters, being also very good archers. The Sophi is opposite on the one side to the Ottoman, & to the Zagathain on thother. Thus haue the kingdoms of Asia & of the East varied.

But before we go out of this quarter, we must speak of the MAGES, which were far different from other nations in their religion, & wisdom. They had no temples, Images, nor altars, neither was it permitted by their law to make any; esteeming them fools which had them, & accounting it impiety to inclose the Gods within wals, which ought to haue al open & free, & whose temple and house was the whol world. For this cause they perswaded Xentes warring in Greece to burne al the Temples, which he should find there. And when they would sacrifice, they went vp into high mountaines, where it was not lawful for him that sacrificed to pray onely for himselfe; but hee must also pray for the prosperity of the king, and generally of all the Persians: being himselfe by this means comprised in the praier. Euery one of thē when they would sacrifice, brought his offering into a place that was not contaminated, then hauing his attire on his head made for the most part of mittle, he called on that God to whom he sacrificed. They would neither pisse, spit, nor void their noses into the riuers, but reuerenced them aboue all things. They suffered their dead bodies to be bitten, & praied on by doggs, and birds, before they would bury them, others anointed them ouer with waxe, & then put them into the earth. They and the Egyptians did not burne them, because the Persians said it was not fit that a God should feed on a dead man; & the Egyptians thought the fire to be a liuing creature, eating, & cōsuming whatsoeuer he seased on; & dying with his meat whē he was full: & in their Law it was not permitted to cast the dead bodies to birds and beasts to deuoure them, or to any liuing Creatures: and therefore they embalmed them with salt, that they should not be eaten of wormes. The Egyptians would neuer kill any thing that had life: The Mages

killed with their handes euery liuing creature, sauing man: whom also the DRVIDES of Gaule did not spare to kill, and sacrifice, diuining by soothsayings as the MAGES, whom they resembled in many things: shewing themselues so ceremonious in obseruing of Magick, that they seemed to haue taught it to the Persians, and not to haue learned it of them, as Plany sayth. These Mages gaue out that the Gods appeared vnto them, and foretold them of things to come, affirming that the aire was full of spirits, which did subtilly insinuate themselues into mens eyes: that there were two princes, namely one good God which they called Horosmades: and the other euill whom they termed Ariman. They clothed themselues with white garments, liued of herbes, cheese, and course bread, slept on the ground, carled canes or reedes, in steed of staues. They assembled in holy places to communicate, and talke togither. Their authority was so great that Cambises when he went out of Persia left the gouernment of his house to one of them, who in the absence of the king conspired with a brother of his against him, and went about to make himselfe king. Their Magicke consisted wholy in the religion and seruice of the Gods; To whom they vsed prayers, vowes and sacrifices, as if they onely were exalted; beleeuing the resurrection of men; and that they should be immortall: Aristotle witnesseth that they were auncienter then the PROPHETS of Egypt, & Clearchus affirmeth that the BRACHMANES, or GYMNOSOPHISTS of India came from the. ZOROASTER without doubt was the first inuentor, whom some thinke by the etimologie of his name, to haue bin an obseruer of the starres, and to haue vnderstood naturall things. Plato in his first Alcibiades, saith that the Magick of ZOROASTER is a knowledge of diuine mysteries, which was wont to be taught vnto the children of the kings of Persia, to th'end they might learne by example of the whole worlds common wealth, to gouerne their owne. And in his Charmides, he sayth that the Magick of ZAMOLSIS was the physick of the minde causing it to vse temperance, as the other is cause of bodily health. Pithagoras, Empedocles, Democritus, and the same Plato, sayled and went far to learne it, and hauing learned it, did celebrate it at their retourne, and kept it secret: and many other vertuous amongest the auncients haue trauailed carefully therin, getting great authority, and reputation thereby. For obseruing by it, the mernailes hidden in the secretes of the world, in the bosome of Nature, and mysteries of God, they haue discouered the concords of the world, and agreements of the heauen with the earth, accommodating the superiour things to the inferiour, after they had once known their vertues howe they agree in doing and suffering; which the Greekes call *Sympathies*, and *Antipathies*: which hath moued Plotinus to call such MAGES making profession of naturall MAGICKE, the ministers of Nature. It is at this day much vsed in CHINA and CATHAY which are Countries inhabited by most ingenious and industrious people, where they are not permitted to come to Offices, and Honours in the Common wealth without being learned, namely in this MAGICKE: which

signifieth

ſignifieth to ſpeak ſimply according to the auncient Perſian language, perfect, and ſoueraigne wiſedome, and MAGVS an expounder, and obſeruer of the diuinity. Sithence that, men haue abuſiuely transferred this name to inchaunters, who do wickedly abuſe the ſimple, making them beleeue that they know the ſecret and future things, by ſtrange words, by ſignes, and characters, by diueliſh deceits and impoſtures, and other ſuperſtitious obſeruations of Necromantie, Geomantie, Hydromantie, Aeromantie, Pyromantie, & ſuch other of long time reproued both by diuine, and humane lawes. Wherhence may be vnderſtood that there are two ſorts of MAGICK, thone natural, & thother ſuperſtitious. The natural in contemplating the vertues of celeſtial, and terreſtiall things, & conſidering the conuenances & contrarieties, diſcouereth the powers which are hidden in nature; & mingling thone with thother in due proportion, & vnder certain conſtellation, and applying the actiue to the paſſiue, draweth them one to another by the ſimilitude of nature. So the elements do draw thone the other; ſo the loadſtone draweth the yron to it; amber the chaffe; and brimſtone fire; the ſunne many flowers, & leaues; the Moone waters; & Mars the winds; many herbes drawe vnto them many liuing creatures, and haue meruailous ſecret properties, by the which this Magicke naturally worketh great miracles. The other ſuperſtitious Magick is by inuocation of euil ſpirits; which is a manifeſt Idolatry; and hath alwaies bin forbidden by wel ordered common weales. Such were the MAGICIANS of PHARAO which counterfeited diueliſhly whatſoeuer MOSES & ARON diuinely had wrought, til ſuch time as the rod of MOSES turned into a ſerpent did eate vp theirs which they had tourned alſo into ſerpents. Such was SIMON MAGVS, and ſuch the Pythoniſſe was that called vp the ſoule of Samuel the prophet, ſuch alſo was Circe, & ſuch a one was Medea. Plutarch writeth that the ſpirit of Antony being bound by magicall verſes, and loue drenches; that his liberty being loſt he was fixed in the face of Cleopatra. The Euthydemus of Plato compareth Oratorie, and Magicke or Enchauntery togither, and ſayth that as Oratory is a delighting and appeaſing of the Iudges, and aſſemblies of men, ſo that Enchanting is an aſſwaging of vipers, ſpiders, ſcorpions, & other venimous, and cruel beaſtes; as alſo of diſeaſes. The vanity of this ſuperſtitious Magick appeared eſpecially in the Emperour Nero, who gaue him ſelfe to it as much as euer any man did, hauing neither want of goods, of power, nor of vnderſtanding: and deſiring nothing more then to command the Gods, and the dead. Notwithſtanding after he had called vnto him, Tyridates king of Armenia, who excelled in Magick, to learne it of him; and had employed long time, great labour & infinite treaſure theron (not omitting alſo to do ſuch abhominable ſuperſtition as was preſciibed him) yet in the end he found all falſe which had bin told him, and ſo gaue it ouer. This notwithſtading it hath bin diſperſed throughout the world which is ſo diuers in other things; vnder the colour of faire, but yet vaine and friuolous promiſes, aſſociating it ſelf with religion, Phiſick, and Mathematicks; which three haue a meruailous power ouer the vnderſtandings of men: And thus being fortified with a threefolde

vertue, it could neuer yet be altogither exterminated, & rooted out; but there remaine here and there ſtil ſome relicks, and remainders thereof: but in ſecret notwithſtanding, for feare of the puniſhment which is appointed for it; and the ſhame which commeth vnto thoſe that abuſe themſelues therein.

A COMPARISON OF THE INDIANS, *Ethiopians, Egyptians, Scythians, and Athenians, in their Antiquities.*

THE Indians, Ethiopians, Egyptians, Scythians, and Athenians, did all boaſt that they were the firſt created, of al the men in the world: alleaging diuers and different reaſons of their antiquities. As the INDIANS the fertility of their countrey bearing twice a yere both fruits and graine: where there was neuer any want of victuals. The ETHIOPIANS alleage their neereneſſe of ſituation to the ſouth; thinking it muſt needes bee that in places which are neereſt the ſunne and therefore hotteſt, that all liuing creatures were firſt created which take their beginning of heate. The EGYPTIANS, the temperature of their aire, which is neither exceſsiue hot, or cold; dry, or moiſt: and the goodnes of their territory; which bringeth forth aboundantly whatſoeuer is neceſſary for the life of man. The SCYTHIANS the heigth of their countrey, which was the firſt freed from fire, or diſcouered from water: & therefore ſooneſt made apt before any other to produce both man and beaſt. The ATHENIANS ſaying they are *Autochthones* (that is to ſay) iſſued out of the earth, without hauing any other beginning. The Indians, Ethiopians, Egyptians, and Athenians, that they haue inuented all arts, and meanes of liuing wel, & eaſily. The Scythians dwelling vnder a ſharper climate, ſay that they haue alwaies exerciſed armes: as hauing their bodies and mindes more hardned: amongſt whom were neuer found but two perſons renowmed for learning *Zamolſis* and *Anacharſis*.

A COMPARISON OF THE GREAT *monarchies, the Egyptian, Aſſyrian, Median, Perſian, and Parthian, in their ſituations, beginnings, largenes, reuenews, riches, and power: and of thoſe famous monarchs that founded them, and others vnder whom they ended.*

THE Monarchies of the Egyptians, Aſſyrians, Medians, Perſians, & Parthians, agree in this, that they haue bin eſtabliſhed chiefely in the fertile and temperate countries of Aſia; where the men are gentle and tractable, or naturally ſeruile; as Hyppocrates and Ariſtotle affirme. For the inhabitants, which are remoued from al temperature, wil not eaſily be brought vnder ſubiection, and cannot well be gouerned; not enduring any long or durable gouernment, except it be altogither tyrannical: as is that of the MOSCOVITE in the north; and of the ABYSSINE in Ethiopia; where the great KNES commaun-

commaundeth thone, and PRESBITER IOHN the other most rigorously; to thend to keepe their subiects in obedience: who are all generally of opinion, that whatsoeuer their Princes do, they do it by the vnchangeable wil of God.

The circuite, and compas of their Monarchies were very great; SESOSTRIS the Egyptian conquered all Arabia, and a great part of Lybia; Ethiopia, with all the Isles of that countrey; al the sea coasts euen to the Indies; passed the riuer Ganges running hither and thither, euen to the great Ocean, and ouercame all the nations of the Scythians, euen to the riuer Tanais: & comming into Europe, went through the countrey of Thrace; where he made an end of his enterprise, & retorned into Egypt. NINVS brought vnder his obedience all the nations, which inhabite on the sea-coast toward the East, and their neighbors, as the Egyptians, Phenicians, those of the inner Syria, Cilicia, Pamphilia, Lycia, Caria, Phrygia, Mysia, Troada, and the other Phrygia which is on Hellespont, the countrey of Propontida, Bythinia, Cappadocia, and other barbarous nations which inhabite on the greater sea, euen to the riuer Tanais: He added more ouer to his estate the Cadusians, Tapyres, Hircanians, Dranges, Deruices, Caramanians, Coronians, Rombes, Vuocarnians, the Parthians, Persians, Susians, Caspians, and Bactrians. SEMIRAMIS his wife the greatest part of Lybia, and Ethiopia. The limits of the Empire of CYRVS, were on the East-side the red sea; on the North the sea Euxinus; towards the west Cyprus & Egypt; on the south Ethiopia: CAMBYSES his sonne added Egypt, & Ethiopia. And DARIVS the first of that name subdued no fewer countries then the two former had conquered: & consequently the others which came after, augmented and enriched it from hand to hand; making that kingdome one of the greatest, most mighty, & most renowmed that was euer in the worlde. The PARTHIANS possessed xviij. kingdomes, wherof the xj. which were called the superiour, began at the Confines of Armenia, and bankes of the Caspian sea, and reached vnto the Sythians: the other seuen inferiour kingdomes, stretched out euen to the red sea, diuiding their Prouinces, as respecting the two seas, the red sea toward the south; & the Caspia on the north. As the spaciousnes of these Monarchies, was very large, so the reuenew was also great; the riches infinite; and power incredible. SESOSTRIS erected two square pillers of hard stone, ech of them thirty fadom high; in which he commaunded to be pourtrayed the greatnes of his Empire: and the value of his demeine, and reuenew engrauen: adding thereto the number of the nations which he had ouercome. He gathered an army of sixe hundred thousand foote, foure and twenty thousand horse-men, eight and twenty thousand chariots fit for war: and foure hundred ships on the red sea. The riches, and power of the Assyrian Monarchy, is knowen by the great and magnificent townes that were built by NINVS, and SEMIRAMIS; and by the wonderfull armies which they had: namely NINVS going against the Bactrians, with seuenteen hundred thousand foote, two hundred thousand horsemen; ten thousand and sixe hundred armed chariots. SEMI-

RAMIS against the Indians with three Millions of foote, fiue hundred thousand horsemen, one hundred thousand chariots, and two thousand ships: vnto which STAVROBATES then King of India, opposed like forces or greater. Moreouer the vnreasonable riches of Assyria, appeared in the end of Sardanapalus, who would haue consumed with himselfe by fire, a thousand Myriades of gold; that is to say, a thousand milions: and a myriade of myriades of siluer, which are a hundred milions: endeuouring to spoile the earth of so great quantity of golde, and siluer; comming to forty Millions of Crownes in our money: besides the beds, and tables of golde, precious stones, garmentes of purple, and other royall mouables, and stuffe that was there: and besides three thousand talents of Gold, which he had sent before with his children to bee safe kept, to the King of the City of Niniuy.

Concerning the PERSIAN Monarchy, CYRVS who founded it, had infinite wealth, hauing spoiled all Asia, where he got fiue hundred thousand talents of siluer; which is the greatest summe or quantity of siluer, that was euer found gathered togither at one time: rysing to three hundred millions of crownes, and a sixth part ouer; which are fifty milions. And it is not to be meruailed that he had so much; for he got into his power, the treasure of CRESVS; of DAVID and SALOMON; the auncient riches of Assyria; which were translated into Media; and of many other Countries. As DARIVS the first of that name ordained the tributes, they might come to ten milions of gold euery yere; besides the gifts of great value, which were giuen by the nations subiect vnto him: and without speaking of such as were exempted. The Queene had certaine townes and prouinces assigned her, for her intertainment: one furnished the attire of her head, another this or that ornament: which wealth was alwaies augmented by the Kinges that followed, euen to Darius the last: in so much that in his raigne it was already become intollerable in destiny, and to luxurious; and was therefore the ruine of him and of his estate. For in the conquest which Alexander made, hee founde meruailous great Treasures in diuers Countries, of his kingdome; namely at Susa, and Persepoli (as Quintus Curtius writeth) one hundred and seuenty thousand talents of siluer in masse; sixe thousand in Damascoe; an other summe in Babylon; and fifty thousand talentes of purple. Strabo writeth that the most common opinion was, that there were found forty thousand talents in Persia, besides that which was elswhere; and that some esteemed the whole at nine-score thousand talentes: which is an incredible summe: and as great as hath euer bin numbred or gathered after that foresaid treasure of CYRVS. For the hundred thousand talents are esteemed at three-score milions of Crownes; and the foure-score thousand remaining woulde come by this estimation to more then forty millions, which would be in all about a hundred millions. This king vsed to make bankets to such as were of best reckoning in his Court, to the number of fifteen thousand; and for euery supper, he appointed in expence of table, fower hundred talents, valued at

twelue

twelue ſcore thouſand Crownes. The bed whereon he ſlept was ſumptuouſly ſet forth, and couered with a vine of gold, in maner of a grate or lettice enriched with precious ſtones, hanging like cluſters of grapes: He had at his beds-head in treaſure fiue thouſand talents of gold; and at his beds-foote alwaies three thouſand talents of ſiluer. Such was the dominion, and riches of the Perſians; whereunto their power was correſpondent: for CYRVS aſſembled an armie of ſix hundred thouſand fighting men on foote; ſix thouſand on horſeback, and about two thouſand chariots of warre. DARIVS the firſt of that name, going to fight againſt the Scythians, led eight hundred thouſand men. XERXES came into Greece, hauing by ſea fiue hundred and ſeuenteen thouſand, ſix hundred men; by land a Million, ſeuen hundred thouſand foote, and fower ſcore thouſand horſemen: with twentie thouſand Africans & Arabians, to whom there ioyned of Europe three hundred thouſand; the whole multitude comming to aboue two Millions ſix hundred ſeuenteen thouſand fighting men. Since that time the PARTHIANS obtayning the Empire of the Eaſt, and ruling ouer all Aſia, betweene the red ſea, and the Caſpian, came not to ſo great riches and power, as the PERSIANS (for the greateſt force which I find they euer had, was of C xx. thouſand men on foote, and horſeback) notwithſtanding they found themſelues ſo ſtrong, that being in three warres aſſailed by great Romain Captaines, in the vigour and flower of their Empire, amongſt all the Nations of the world, they not onely remained equall; but alſo were ſometimes ſuperiours.

The length of all INDIA from the Eaſt vnto the Weſt, is of ſeuenteen hundred Leagues; and from the North to South of two thouſand Leagues. It excelleth aboue all others in beautie & fertilitie, being diuided into many parts, by the riuers which do water it: Where is found great quantitie of Gold, Siluer, Braſſe, precious ſtones; and all other things concerning riches and delicacies. STAVROBATES raigning there in the time of SEMIRAMIS (who inuaded it) indeuoured to exceede the forces of the ASSYRIANS, oppoſing as mightie an Armie againſt her, as ſhe had brought with her; being three Millions of foote, and fiue hundred thouſand horſemen; and conſtrayned her to retire, with great loſſe of her people, and without doing any thing. The ETHIOPIANS beleeued, that by reaſon of their deuotion towards their Gods, they were neuer wholy ouercome by any ſtraunger: and therefore remaine alwaies free. At this day PRESBITER IOHN raigneth there farre and wide; hauing fortie kings tributaries and commaunding ouer infinite people of diuers colours; of whom ſhalbe ſpoken hereafter in due place. The SCYTHIANS faine, that in old time in their Countrey there was borne of the earth a virgin, which was a woman from the nauel vpward, and the reſt a ſnake; who begate a ſonne called SCYTHA, which named the SCYTHIANS after his owne name, hauing made himſelfe the moſt triumphant Prince of all that euer were before him: And that amongſt the ſucceſſors of this king, there were two brothers of great vertue, who did many thinges worthie of praiſe; whoſe lyne being long time greatly increaſed,

by

by vertuous acts, and militarie adventures, subdued the Countries beyond the riuer Tanais, euen vnto Thrace. And turning afterward their armies on the other side, came as farre as the Nile of Egipt, making themselues Lords of all the people betweene them: & stretching out their dominion from the great Ocean, which is toward the sunne rising, euen to the Caspian sea, and to the poole Meotis. Of these people thus fortified and increased, many Nations haue discended, and amongst the rest the Sares, Massagetes, Assyrians, Medes, and Parthians: Then the Lordship of the SCYTHIANS, fayling through length of time, that the women called AMAZONS began to raigne there: whose power and vertue was so great, that they subdued not onely the Nations neere vnto them, but also a great part of Europe, and of Asia.

The greatest, fairest, and most magnificent Cities of the world, were NINIVIE, and BABYLON in Assyria: THEBES, and MEMPHIS; and afterwards ALEXANDRIA in Egipt. But the Medians transferring to themselues the Empire of the Assyrians, destroied and razed the Citie of Niniuie; carying to EGBATANA a citie of Media, all the gold and siluer, and other ornaments which they found there. In like sort the Persians, taking the Empire from the Medes, caried away all the riches which they found in Babylon: and the castels, palaces, and other ornaments and singularities were either distroied by them, or consumed by succession of time. The same Persians in the time that Cambyses conquered Egipt, did not onely transport the ornaments of the singularities of Egipt into Asia, but also their artisans, by whose industrie they built their magnificent palaces, both in PERSEPOLI, and in SVSA. And the Macedonians vnder Alexander, burned Persepoli to the ground, and tooke away all the treasures, precious, moueables, & other ornaments of Persia.

But as these great Lordships were begun, and maintained by vertuous Princes; accompanied with men at armes on horseback, and on foote, hardned vnto all labours, accustomed to watch, to endure hunger and thirst patiently, to drink water, being skilfull and exercised in armes: so ended they vnder loose and voluptuous Lords; hauing their subiects depraued and corrupted by deliciousnes, proceeding of too much riches. NINVS interpelling the Conquest of Asia, exercised the strongest and lustiest young men of his kingdom, long before vnto armes, to the perils and dangers of warre, and to endure patiently all paines and trauailes. The father of SESOSTRIS, being aduertised by reuelation, that the sonne which should be borne vnto him, should be King of the whole world, gathered together out of all Egipt, all the children that were borne the same day that he was; and caused them all to be taught and brought vp in the same discipline, and exercises; accustoming them to paine, to make them endure it continually; and to abstain from eating and drinking; and to make them by such bringing vp, both stronger of bodie, and hardier of courage then the rest: of whom as being from their youth giuen to vertuous things, he was in all his conquests serued valiantly, with fidelitie and affection. CYRVS being by nature noble and valiant, was

brought

brought vp after the auncient Persian maner, with the young Persian gentlemen (called *Omotimes*, because they were all equall in honours) in all sobrietie, and laborous exercises: afterwards when he went to warre, making choise of them to accompanie him, they were a great helpe vnto his greatnes. ARSACES being accustomed to liue on pray in the mountaines and forests, with people of like bringing vp, established the kingdom of the Parthians.

Such were the Authors or promotours of these Monarchies, alike in vertue and education: euen as they also in whose raignes they ended, resembled one another in pleasure and pusilanimitie, and died wretchedly. SARDANAPALVS burning himselfe; with all his treasures. ASTYAGES vanquished and taken in warre; afterward bound with chaines of gold. DARYVS the last, hauing lost three great battailes; and seen prisoners, his mother, his wife, and two daughters; as he thought to gather together his forces, taken prisoner by thē in whom he had most confidence, being in prosperitie; then miserably slaine with iauelins, and left dead in the way.

As then these later Princes ran by their vices into most piteous fortunes, and little differing thone from thother: so the other by their vertues got great praises. NINVS was the first that established the greatnes of that domination, which was gotten by continuall possession; where the former sought not the Empire for themselues, but for the glorie of their people: and being content with the victorie, let alone the Lordship and Seignorie. CYRVS is thought alone amongst all the Lords that haue sodainly growen great, to haue knowen how to obserue modestie in his prosperities; and to bridle his absolute power and aucthoritie with equitie, and clemencie. SESOSTRIS was so braue and haughtie, that whensoeuer he went to the Temple, or any whether in publike, he caused his chariot to be drawen by fower tributarie kings, or other great Lords, in steed of horses: shewing thereby that none of the other Kings or Captaines was to be compared to him in vertue and prowesse. Also the goings of CYRVS out of his pallace, which haue since bin imitated by the kings his successors, were most magnificent: and seruing much to the honour of a Prince, and his gouernment. SEMIRAMIS as soone as she was borne, was cast out into a desert place, and full of rockes, where there was great store of birds, by whom through the will of God, she was nourished almost a yeare, then found by the Shepheards, and brought vp by them. In like maner CYRVS, euen in his cradle was exposed to the beasts, and left in the midst of a forest; where a bitch gaue him suck, and kept him, till such time as a shepheard finding him, brought him to his Cabin. SEMIRAMIS purposing to conquer the Indies; and knowing how great an interprise it was, and that to put it in execution it behoued her to leuy great forces; she assembled an armie of three Millions of foote, fiue hundred thousand horsemen, and one hundred thousand chariots: with which going into India, she was put to flight, and lost many of her people, returning without doing any thing. XERXES also going out of Asia into Greece with two Millions three hundred seeuenten

thousand

thousand fighting men, (whereof there were fower score thousand on horse-back, fiue hundred seuenteene thousand on sea) was constrained shamefully to retire himselfe, seeing his Armie discomfited in many places. Likewise DARIVS his father assailed the Scythians, accompanied with eight hundred thousand men; without reaping any praise of that voiage. And CYRVS warring against the Massagetes, was by THOMYRIS their Queene discomfited with two hundred thousand Persians, and slaine the thirtieth yeare of his raigne. SEMIRAMIS and THOMYRIS, amongst the women of this former age, deserue to be accounted chiefe, those hauing ruled the kingdome of Assyria, thother, that of the Massagetes: and they hauing surmounted in glorie and great deeds, all other Queenes that euer were.

SESOSTRIS diuided Egipt into six and thirtie Prouinces; establishing in each of them a Gouernour, aswel to receiue the reuenewes of the Crowne and royal tributes, as to take careful heed of the affaires concerning the good, and conseruation of them. DARIVS the first diuided the kingdom of Persia into twentie Satrapies; and in euery of them established a Satrape or gouernour: parting betweene them his yerely tributes, where, and how the contribution should be made. This Darius going about to set vp his statue aboue that of Sesostris, in the Citie of Memphis, was put back by the high Priest, saying, that his deeds were not yet equall vnto those of Sesostris. The armies of Cyrus and Sesostris were equall in number of footemen, each of them hauing six hundred thousand: But Cyrus exceeded Sesostris in horsemen, assembling together six score thousand, where Sesostris had but fower and twentie thousand: but he had xxviij. thousand armed Chariots; whereas Cyrus had but two thousand.

OF THE EGIPTIAN PRIESTS, *or Prophets, and of the Chaldees, Magei, Brachmanes, Druides, and other Religious and learned people among the Auncients.*

IN auncient time Religion onely was counted wisdom; and there were no other esteemed wise, but such as delimered, and interpreted it vnto men: for ordinarily three things follow each other, RELIGION, WISDOM, and POWER: and little would either Lawes or Armes preuaile, if they were not holpen by Religion; which is the foundation, establishment, and conseruation of euery common wealth. RELIGION imprinteth, and retaineth in mens harts, the reuerence of GOD, and loue of their neighbour; ruling the exposition of the holie books, and the charges of persons appointed for diuine seruice. POLICIE conducteth the affaires of peace, and warre; in the which would not be found any iustice or fidelitie, without the feare of God, and loue towards men; which are especially commaunded in all Religions. Wherfore in all Lordships, both auncient and moderne, the first care hath alwaies bin of Religion, and diuine seruice; and such as haue had the charge thereof, haue alwaies bin reputed the chiefest in authoritie, much honoured,

honoured and well intertained, being beholden to them, and their children exempted from subsidies, and military labours.

The PRIESTS or PROPHETS of Egypt voted a third part of the revenew of the kingdom, and had great credit, both with the kings & with the common people, as well for that they had the care of divine things, as because they were learned, and teachers of others, as because they were called by the kings to give counsel in great affairs, for telling of future things, which they knew by the Sacrifices, and by the stars. Their Roialtie was mingled with suffering, and none could be king, but he were also a PRIEST, as Plato saith in the Politicks.

The CHALDEES in Assyria and Media, had such authoritie, as the Egiptian priests in Egipt, being expert, skilfull, and expert in Astrologie, by which they did prognosticate of things to come, and by foods, augurie, and sacrifices, turned away evill fortunes, and made good to come.

The BRACHMANES amongst the Indians held the chiefe place, as whom great honour we have, and great gifts are given to them, that they may be acceptable to the Gods, and thought to know what shall be done in Hell. They foretold of the beginning of the yeare, drought, rain, thunder, and diseases. And they indeed till this present do bear a part, performing in the ceremonies of their ancient Religion, and holding the chiefe place in honour calling themselves BRAMINS, which go before the KINGS, that is to say, the Nobles. The king of Calecut is their high Priest, and head of their Religion, going forth in state before all the kings of India, and being called SAMORY, that is God in earth.

The MAGES governed the Religion and estate of the Persians: with such authoritie, that they instituted ceremonies to worship their gods during Cambyses his absence in his voiage of Egipt, and to make one of them king. It was the custome also, that the king of Persia should learn their Magicke, without the which he might not reigne.

The DRVIDES of Gaule being ministers of Religion, and of justice, discoursed of the starres, and of their motions, of the nature of things, and immortalitie of soules; and also of the divine authoritie and providence: being greatly respected of all the rest, and verie well intertained.

At Rome the SACERDOTES, ARVSPICES, AVGVRES, FLAMINS, SODALES, and virgins VESTALES, which kept the eternall fire, the high Priest, and inferiour Priests super-intendets of their ceremonies, sacrifices, and superfluities, had knowledg of the Ciuil law, and managed the publike affaires. The first kings of Rome were sacrificers, and the Emperours to make their greatnes & authoritie more venerable, called themselues high Priests.

The PRIESTS both men and women ordained both in Greece and elswhere, to serue in the observation of the pagan Religion, founded on Oracles, were in great authoritie, and received mightie offerings. The Roialtie in Lacedemon was a superintendence in warre, and preheminence in sacrifices.

The LEVITES in Iurie, separated from the other Iewes, to exercise sacrificing, and the office of Priesthood in the race of AARON, received

The THALISMANS, PARACADIS, CADIS, Priests, and Iudges in the Law of Mahomet, MENITSMARIS, and IMANS were well priuiledged [illegible] Arabians, Persians, and Indians, acknowledging the CALIPHES in the religion [illegible] Priests, and Iudges in Law. Likewise the Turkes [illegible] and haue brought in the MVFTITIS, adiouned to Mahomet, in stead of the CALIPHES super-intendent of the religion, and iudging soueraignly in matters of the Law, by which are [illegible] the Priests, and their ceremonies, and also the politike and ciuill affaires. They haue power to [illegible] the ordinances of the Sultans, and Emperours of their Diuine or Ceremonies, which are not conformable [illegible] Alcoran, as the ALCORANISTA, a title giuen to Prince Iacob [illegible] one alwaies more learned, or in his place the Clerk, with great pen[illegible] The [illegible] CHAMs of the Tartarians, Zabologues [illegible] as [illegible] The SOPHI of [illegible] There are also in Africk at Fez, Cayro, [illegible] and elsewhere. The [illegible] who hath greater reuenues, then any part of his Empire [illegible] The ECCLESIASTICALL persons throughout Germanie, France, Poland, England, and Hungarie, hold at this day the chiefe places in the councells of Kings, and Gouernours of Nations. Among the seuen Electors [illegible] the Archbishops of Mentz, Trier, and Colen, hold the Peeres of Prussia, [illegible] first chiefe of the Councells in Poland are the Archbishops and Bishops. The Emperour is confirmed, & crowned by the POPE. The French king is consecrated by the Archbishop of Rheims. The king of England, by the Archbishop of Canterbury. The king of Poland, by the Archbishop of Gnesna. Diuers diuiding from the Archbishops, and Bishops, are established amongst the people, as messengers of God, and interpreters of the Law, and will of God: to their authorities being great in a state, haue been added great honours in the common wealth, so that the publike confessions and professions, should by their presence be made more venerable. The POPE vsurpeth to himself the temporall of the Church called S. Peters patrimonie, as king, and is reuerenced by the rest of the Latine Churches, as head and chiefe of the Religion, in those places where he is acknowledged for such.

But before we make an end of this matter, we will set downe the agreements and differences, which were betweene the Egyptian Priests, and the Chaldees, Mages, Brachmanes, and the Druides. The EGIPTIANS and BABYLONIANS, dwelling in spacious plaines, and hauing nothing to hinder them from the whole view of the Heauen, bestowed great studie in obseruation of the Starres, in the which both these and the other were most skilfull, and expert. The Egiptians held that the CHALDEES came out of Egipt, and had learned Astrologie of them: The MAGES and BRACHMANES agreed in sobrietie and austeritie of life; and the Brachmanes were thought to haue descended of the Mages. There was also [illegible] the

the like similitude betweene the MAGES and DRVIDES, namely those of great Britaine, that they seemed to haue deliuered Magick to the Persians, and not to haue learned it of them. The bodies of the MAGES when they were dead, were left to the dogges and birds to pray vpon, before they were buried. The BRACHMANES voluntarily ended their liues by fire. The CHALDEES and EGIPTIANS had faire, great and magnificent Temples. The MAGES had no temples, altars, nor images. The Mages were common both to the Persians, and Parthians. The CHALDEES to the Assyrians and Medes. The EGIPTIANS and the PERSIANS beleeued the Resurrection, and that men beeing raised from the dead, should be immortall: euen as the CHRISTIANS and SARAZENS beleeue.

OF THE NOBILITIE AMONGST

the Egyptians, Persians, Assyrians, Indians, Scythians, Thracians, and other ancient and moderne Nations.

THey indeed were reputed noble, in Egipt, Persia, Scythia, Iberia, Assyria, Indie, Thrace, and other ancient Nations, which made profession of Armes, and medled not with mechanicall arts: to whom according to the qualitie of the Countrie, were appointed lands, rents, and reuenewes, out of the publike, for their honest entertainment: and to the end they might not be constrained by want, to exercise any other questuarie, gainfull, and base meanes of liuing. It was not lawfull in EGIPT for men of warre called *Calasiries* and *Hermotybies*, to vse any other art, but militarie; which they taught, and deliuered from hand to hand, and from the father to the sonne. LIGVRGVS forbad the LACEDEMONIANS, all Mechanicall arts and occupations, yea, euen merchandize and traficks: accounting such vocations to belong to bondmen, or strangers, or to men of base condition, and putting Armes only in the hands of his Citizens, whom he would haue altogether free, and wholy maintained. HERODOTVS writeth, that the PERSIANS honoured valiant men of warre, more then all other Nations, and that they made no account of marchandise. Moreouer, that not onely the Persians, but also the Egiptians, Thracians, Scythians, Lydians, and almost all the barbarous Nations esteemed artisans, the basest of all men, yea, euen their children, and their whole race: That the GREEKS also, and specially the Lacedemonians and Corinthians made little reckoning of the artificers. And Plato in the second and eight booke of his Common weale, and in the beginning of his Timæus, willeth the Nobles and men of warre, to abstaine from tilling the ground, and from Mechanicall arts, and other questuarie occupations. At this day the ARABIANS do vtterly detest all Mechanicall sciences. And the Nobilitie or Gentlemen of FRANCE are forbidden by the auncient ordinances of the Countrie, to exercise merchandize, or any other questuarie art, on paine of being

deprived of their nobilitie, and to pay rent, as those of the common sort.

The like do the NOBLES and Gentlemen of Spayne, Lumbardie, Naples, England, Germanie, Hungarie, and Poland: holding it a thing not onely vnworthy of Nobilitie, but also to be an old derogating from the priuiledge thereof, to exercise a trade of Armes, a mechanicall art, or to vse trade of marchandize, if it be not of things of their owne growing, of which the traficke is permitted them. The Nobles of Persia vse it in like manner, possessing seas, and vnderlings, with valuable rentes of them: also townes, castels, townes, and Countries, which they hold either by succession of their parents, or by gifts and benefits of the SOPHI their Prince: for the which they are bound to serue him in his warres, furnishing a number of men, according to the value of their reuenewes. And in INDIA, the Naires are held in such reputation, as the Gentlemen in these parts; being constrayned ordinarily to beare swords, targets, bowes, lances, and such other armes vsed amongst them: otherwise they should lose the name, and priuiledge of nobilitie.

In TVRKIE there is no distinction of Nobilitie drawen from the auncestours; but he only amongst the Turkes is reputed noble, who in maner of warre hath giuen many proofes of his valiancie: When the OTTOMAN conquereth any Countrie, he extinguisheth the gentlemen, and the nobilitie, and sendeth thither his *Sangiacques*, *Subassi*, and *Spahis*, giuing them the fruites of the fees, and appointing rents on the reuenew of his lands, which are called *Timars*. Euery SPACHI is bound to finde so many horses and men, as his hath fiue or six *Aspres* a day to spend, both of his pay, and of his *Tymar*, or yearely rent. They cannot make ouer the fees which they hold to their children, without the expresse permission of the great SIGNOR. And none enioyeth the nobilitie of any father, whose seruice he is, vntill by industrie he expecteth the person of his father, and not in word. None there possesseth any villages, castles, or townes, after the maner of the Persians, or of vs: or inhabiteth strong houses, or dareth to build aboue one storie, de lagher then a doue-coate.

In ENGLAND at this day, the Nobilitie do not dwell in castels or houses of strength, closed with moates and ditches: neither haue they any iurisdiction ouer men: which is in the kings hand, be it high, base, or meane. The dignities themselues, as Dukedomes, Marquisats, and Earledomes, are but titles which are giuen at the kings pleasure: whereon they which haue them, possesse nothing oftentimes in those places whereof they beare the name: but haue their lands lying elsewhere.

The Gentlemen in FRANCE possesse, in high, base, and meane iurisdiction, villages, boroughes, townes, castels, forrestes, Baronies, Earledomes, Marquisats, Dukedoms, Principalities, and Peereships perpetuall: with vassals, holding, and vnderholding of them, bound by faith, and homage: which iurisdiction notwithstanding dependeth on the king; and answereth in the last appeale to his soueraigne Court, or Parliament.

In the

In the ROMAIN EMPIRE, the lands were first giuen in reward of seruice, to the men of warre, for terme of their liues; as they are at this day in Turkie: after they were made, and became patrimoniall and hereditarie to their children. And because they were giuen them to liue on in recompence of their seruices, they were termed benefits; and they which were recompenced in such sort, were said to be beneficed, or benefited. Then by this example, the Church comming to be rich by the almesdeeds and foundations of Princes, and great Lords, they called the Archbishopricks, Bishopricks, Abbeies, Priories, and Cures, by the name of benefices: because the Ecclesiastical persons possessed them, after the same maner as the auncient men of warre did their fees, and benefices. The Emperour ALEXANDER SEVERVS, was the first that permitted the heires of those men of warre to inioy their fees: prouided that they followed Armes, and not otherwise; ordayning most expressly, that such heritages should neuer fall, but into the hands of such as made profession of armes. And a while after him CONSTANTINE the great, at the beginning of his Empire, gaue to his principall Captaines, and to those by whose meanes he thought most to preuaile against his aduersaries, a perpetuitie in the lands which were assigned them: Whereby one may know, that the estate of the Turke resembleth in many things the Romain Empire, and the auncient kingdom of Persia: in which the whole gouernment was in the disposition of one onely Lord; seruing himselfe with meane fellowes, which may without danger easily be aduanced to great charges, and honours; and without tumult or enuie abased; withdrawen, or put to death. But the FRENCH king is placed in the midst of an auncient Nobilitie, and companie of Princes, Earles, Barons, and other gentlemen; hauing subiects peculier to themselues, and holding their preheminence in the kingdom, of which they can hardly be depriued without sedition. The estates also of lands which were but for life; were made perpetuall vnder the last kinges of the race of Charlemaigne; and shortly vpon the comming of Hugh Caper. Then such Lords as held the great fees of the kinge, they subdiuided them to other persons, of whom they expected seruice: and both those and those gaue their lands to the peasants, with duties of rents; and with condition to receiue iustice of them. Whereof haue come the termes of fees and vnderfees, of vassals and vndervassals; for a difference from them which receiue directly, and without any meane of the king; Consequently of *Ban & arriereban*, and of liege or bond men; who without exception do promise all duetie of fidelitie to their Lords; and of those which are not bond or liege, which do onely promise a duetie, by reason of superiour estate or fee, of which theirs which is inferiour dependeth. And although at the beginning it was not lawfull for any *Roturier* or common person, to possesse any fee simple, but to meddle onely with his traficke, tillage, or husbandrie; and to pay his Lords duties: notwithstanding by succession of time, the fees (contrarie to their first and auncient institution) fell without any difference or distinction into the hands of

men of armes, and such as were estranged from the exercise of armes: of noble, and vnnoble, of gentlemen, and vngentle; as merchants, practicioners, and other rich commoners, that had meanes to buy them. Moreouer, whereas many fees with their duties were giuen by Kings, Princes, Lords, and Gentlemen, to Bishoprickes, Abbeies, monasteries, couents, priories, chanonries, commaunderies, hospitals, spittels, and to other Ecclesiasticall persons, which are people of Mortmaine, and altogether estraunged from armes, the *Ban & arriereban*, hath bin much weakned thereby, and at length is so low brought, and so dispised, that euen they which are bound thereunto thinke themselues dishonoured, if they appeare there: and so send hither their seruants, or other mercenarie folkes, the most part so euill appointed, and in such poore equippage, that it is a mockerie to see them: whereas in times past, the chiefest of Fraunce accounted it a great honour to be there themselues in person. So farre haue these fees and vndersees straied, or so ill bin imployed, which were erected and ordained for the seruice of the Countrie: to the end that such as held them, should in all occurrents of businesse, be readily furnished with armes, men, and horses, in such number and order as is requisite; either to resist the approches of the enemie, or to set vpon him if need were. By reason whereof, the forces of the kingdom are lessned, and the Lawes militarie by little and little brought to naught: in such sort, that the Kings haue bin constrained to ordaine those companies of waged men of armes, called ordinances: and for their intertainment, to impose on the people taxe and tallage.

Moreouer, it is seuen or eight hundred yeres, since the Nobilitie hath taken vp the vse of Armes, and scutchions, with figures of beastes, and other things, blasoned with diuers colours, with termes fitting thereunto: to the end to discerne and make difference betweene them of their Nobilitie, and the antiquities thereof; their alliancies, and kinreds. Which maner was not in vse before CHARLEMAIGNE, and hath not gon out of EVROPE, being yet vnknowen throughout AFRICKE and ASIA: where their Religion forbiddeth them, to make the pourtraitures of beasties. The Armes in the which ther are Lyons, Leopards, Tygers, Eagles, Kytes, Faulcons, and other rauenous beastes, are accounted more noble, then those which haue but trees, flowers, starres, barres, files; or which are onely distinguished with colour; or taken from the names of families: because they seeme not to haue bin gotten by militarie prowesse, or any other vertue. To make them, correct, and expound them, are appointed the Heraulides, and kings of Armes; curiously discoursing of the figures, and colours which are in them: euen to the mingling, and accomodating (according to the measure of their vnderstanding and knowledge) both Physicke, Astrologie, and Diuinitie.

THE

THE ARTISANS, AND EXQVI-

site workes of the Auncients.

IN EGIPT, INDIA, and elswhere, the gouernment being diuided into many orders, or estates, it was not lawfull for any to take a wife of other estate but his owne; nor to change his vocation: because it seemed not reasonable vnto them, that a man of armes should labour the earth; or that a learned man should become an Artisan. Then the Artisans there wrought their workes seuerally euery one by himselfe; and not indifferently mingling one occupation amongst the other. The like did the husbandmen, fishermen, and huntsmen: and it was not lawfull for one to exercise many trades. As then they applied not themselues, but vnto such workes as were permitted by the law; and which they had learned of their fathers; continuing the same all their life, they became excellent therein. Especially the EGIPTIANS, whose workes were meruailously well wrought, and euen come to their perfection. The great and magnificent buildings made at that time, both in ASSIRIA, EGIPT, and elswhere, do euidently show, the abilitie of their architects, masons, statuaries, imagers, grauers, painters, caruers, carpenters, and smithes. The same distinction of the multitude by diuers orders, and kindes of exercise is vsed at this day at CAIR, FEZ, MARROCCO, and in many other great Cities of Asia, and Africk. Others account the maner of PARIS more commodious, where the Artificers dwel intermingled one amongst the other. At this day the Artisans of CATHAY, and of CAIR, and of PERSIA, are found verie exquisite, making works so neere approching vnto those of nature, that they seeme to be naturall.

The end of the fowerth Booke.

OF THE LEARNING, POESY,

Eloquence, Power, and other excellencie of the Grecians.

The fifth Booke.

AT the same time that the Persians swaied by their armes in Asia, and that Cyrus founded the Persian Monarchie; good letters and Learning were raised vp in Greece, and the Countries there about, aswell in the Isles, as in the maine land: and by the learned, and renowmed Pythagoras began Philosophie. First of all, men conside-

ring the admirable ornament of the whole world; the continuall and perdurable motion of the Heauen; the varietie and distinction of the starres; the intercourse of daies and nights, of moonthes and yeares continually succeeding; the vital power of fire diffused thorough out the whole world, the variable aire, sustayning with spiration and respiration all liuing creatures, the sea beating the bankes with his reciprocal waues, receiuing and casting out the other waters, without ouerflowing or diminishing the earth, which is heaped together on each side thereof for a bound vnto it: The vicissitude and order of things, both simple and compounded, contayned in the circuit of the world, being innumerable in multitude, and meruailous in beautie: They indeuored to search out their properties, conueniences and contrarieties; as to know whereof they were made and engendred; how long they indured, what became of them, when, and how they perished, what in them was mortall and corruptible; what diuine and perpetual. They obserued the course of the starres, and the power which they haue heer below. The Egiptians, Babylonians, Indians, Magers, and Druides, applied themselues to such contemplation, as hath bin shewed heretofore; Then the GREEKS purposely obscuring their writings with numbers and figures, to thend, that (by being too much communicated) they should not be dispised of the vulgar sort, or wrapping them vp in couers of fables, or vsing measured verses, to make them more durable, by the delectation of fables, and sweetnesse of verses.

And when as they that were skilfull in such thinges, and all such as were ought seen in any thing, would arrogantly be called σοφοι, that is to say wisemen: PITHAGORAS was the first, who by singular modestie tooke the name of a Philosopher, signifying a louer of wisedom: For comming one day to Phliunti, and hauing learnedly and gracely talked with Leon Prince of the Phliasies about certaine affaires: This Lord admiring the vnderstanding and eloquence of PITHAGORAS, demaunded of him, what Art he professed, by whom he was answered, that he was not skilfull in any Art, but that he was a Philosopher. Leon wondering at the nouelnie of this name, asked him what Philosophers were, and what difference there was betweene them and others. PITHAGORAS said, that the life of man seemed vnto him, to resemble one of those assemblies which were made at the publike playes of GREECE: where some by strength, agilitie, and exercise of bodie; or by running of horses, sought the price of the victorie, and the glorie proposed in races; others went thither to make their profite in buying and selling: but that there were some of a more generous spirite, which neither sought applause, nor gaine, but came thither onely to see: Euen so men in this life, as in some famous faire, comming thither, and being of different nature and disposition, some sought after honour, others after profit, and others (which are the fewer and rarer sort) omitting or lettle esteeming all these thinges, con-

considered diligently the nature of thinges: whome hee termed louers of wisedome, that is to say Philosophers. And as in these assemblies it was a goodly thing to see and beholde without seeking after gaine: so that in this life contemplation, and knowledge is to bee preferred, aboue all other occupations. But PITHAGORAS was not onely the inuentour of the name, but also brought hill (as hath bin said) this learning into GREECE, which he augmented and beautified much: instructing his followers, called after him PITHAGOREANS, by whom he was singularly respected, and no lesse honoured of others thorough out the worlde: euen the memorye of him remaining at this present most renowmed, and reuerenced thoroughout all nations, and will alwaies so remaine as long as learning endureth. Being borne at Samos, after hee had much profited in learning, he went first into Egypt, after into Babylon, to learne the course of the starres, and the nature of the worlde: And returned afterwardes by Crete, and Lacedemon, where he learned the Lawes of Minos, and Lycurgus, which were then in great veneration: and finally hauing knowen all the foresaide thinges, hee came to *Crotona*; where hee withdrewe the people by his authority from luxuriousnes, and idlenesse, whereunto they were giuen, to good maners and honest life: hauing learning for the women separate from that which was for men, and for children diuers from that which was for parents. For he taught women how they ought to liue chast, to be obedient and seruiceable to their husbands: and to children how they ought to be modest, and to learne knowledge: and to all people he gaue counsaile to liue soberly, as a thing of which all vertues had their beginning. After hee had dwelled twenty yeeres at *Crotona*, hee went to *Metapont*, where he dyed: and the inhabitants of *Metapont*, after his decease had him in such reuerence, that they consecrated his house as a temple and worshipped him as a God.

In this time also were those seuen which were called, and reputed the wise men of Greece, namely *Solon*, *Thales*, *Pittacus*, *Bias*, *Cleobulus*, *Chilon*, and *Periander*, all which except *Thales* were either Law-makers, or gouernours of states: and got, that renowne and reputation of wisedome for being onely well skilled in maner of gouernment, and such thinges as are in the common vse of men. The other learned men of this age, and they also which succeeded them, were Astrologers, naturall Philosophers, and Physicians; as Democritus, Heraclitus, Hippocrates, Empedocles, Parmenides, Melissus; and in the same age are also reckoned, Stesichorus, Simonides, Alceus, Sapho, Theognis, Anacreon, Archilochus, Alcmeon, and Epicharmus, who were Poets; Epimenides, a deuinor of Candie, Anacharsis the Scythian, Charondas, and Zaleucus Lawmakers: Daniel, Aggee, Zachary, Ieremy, and Sophonie, prophets of the Hebrues.

SOLON gaue Lawes to the *Athenians*, whereby he got great reputation, and excelled in al knowledge, especially in Poetry, wherunto if he had wholly giuen

ly giuen himselfe, he had bin no lesse reckoned of then *Homer*, and *Hesiodus*, or any other of the most excellent auncient Poets; as Critias witnesseth in Platoes Timeus. He being desirous to trauaile, went into Egypt to the king Amasis, and from thence came backe vnto Sardis, to CRESVS the riche and mighty king of Lydia: who for this cause thought himselfe the most happy man of the world. But hauing caused his treasures and worldly felicity to be shewed to SOLON, he asked him his opinion: who without flattery answered him, that none ought to be iudged happy before his ende. Because that many in this present life after great felicities, fall into extreme miseries & calamities: as chanced vnto Crelus, who being ouercome in war, and made captiue by CYRVS was bound, and set on a pyle to be burnt. Then he remembring the speech of SOLON named him thrice, with sighing: and CYRVS vnderstanding the reason thereof had remorse, thinking how he being a man made another to be burned quicke in the fire, which not long hence was no lesse happy, then himselfe. So fearing the diuine punishment, and considering that there is nothing stable in humain things, he commaunded that the fire should be forthwith extinguished, and Crelus be vnbound. By this meanes came Solon to the knowledge of Cyrus, and by his wise aduertisment saued the life of Crelus.

EPIMENIDES was a familiar friend of Solons, and holpe him to make his Lawes; he was excellent in inuenting of diuers new things, and excelling in diuination. He foretold the comming of the Persians into Greece, a long time before they came: and that they should returne without doing any thing.

THALES a famous natural Philosopher and Astrologer, was the first amongst the Greekes that diuided the yere into ccclxv. dales: and found out the pointes of the Solstices, and Equinoxes, the little beare, and the starres about him. He foretold the eclipse of the sunne in the raigne of Astyages the vncle of Cyrus, by his mothers side and kept back his citizens the *Milesians* from entring into league with Crelus against Cyrus, which counsell was the cause of their safety after the victory. Aristode in his Politicks writeth of him, that he foresaw by Astrology, the abundance of olliues that was to come, wherin he might haue gained much: shewing that it were easy for Philosophers to enriche themselues, if they would; but it is not their study and profession. And Plato in his Theætetus telleth that as he beheld the starres, and looked vpwards, he fell into a diche, whereof he was reprehended by his maide (who was pleasant, and witty) that he would endeuour to know what was in heauen, being ignorant of that which was in earth, and before his feete.

DEMOCRITVS is called by Seneca in the seuenth of his naturall questions, the most subtill of the auncients; and in his booke of the shortnes of life, he reckoneth him amongst the chiefe and most excellent maisters of the sciences. Cicero in his first Booke of the ends of good and euill, calleth him a man learned and perfect in Geometrie: and recommendeth his stile or maner

of wri-

of writing vnto Brutus in his Oratour; saying that albeit it be estraunged from verse; yet because it is eleuated and enriched, with most cleare lights of words, that it seemeth rather to be a poeme, then the verses of Comick Poets. Plinie telleth howe that hee and Pythagoras, trauailed into Persia, Arabia, Egypt, and Ethiopia, to the end to learne Magicke, and that they two were the first that did celebrate it in these parts. And in an other place, it is manifest (saith hee) that DEMOCRITVS, a wise man otherwise, & profitable vnto life, hath erred through too much desire which he had to be helpful vnto mē. And in his vij. Book, he promised saith he to reuiue others which hath not raised vp himselfe. He was so exceedingly giuen to cōtemplation, that his citizens the *Abderites* counted him frantick, and sent for Hippocrates to heale him: who, when he came to *Abdera*, found him only wise amongst them all. Seneca writing of the diuine prouidence, saith that he abandoned riches, thinking them to be burdensom to a good wit. Some say that willingly with a burning glasse, he depriued himselfe of his sight, that he might see more clerly with his vnderstanding. Tully in his fifth Tusculane, DEMOCRITVS (saith he) hauing lost the sight of his eies, could not discerne white & black; but wel could he the good, and euil, iust and vniust, honest and dishonest, profitable and vnprofitable: And could liue wel and happely without the sight of colours, but not without the knowledge of things. This mā thought the sight of the mind to be hindred by the sight of the eies. And as others did not see oftimes that which was before their feet; so he wandered throughout al infinity without consisting in any extremity. Plutarch in his treatise of curiosity affirmeth it to be false. Seneca in his second Booke of Anger, saith that HERACLITVS going out of his house, and seeing about him so many liuing euil, or rather dying in euil, he had pity of them all, and wept: on the contrary DEMOCRITVS was neuer seene but laughing.

HIPPOCRATES had his honor, to haue bin the first that did write perspicuously of Physick, & of the rules therof. Plutarch witnesseth of him, that hauing written touching the seames or ioinings of mans head in Anatomy, and afterwards finding that he had failed in somwhat, he did publickly declare his fault, for feare lest others might fall into the like errour. Saint Augustin after him hath bin the only man that hath publickly corrected himselfe, by setting forth his retractations. Others are commonly so ouergon with glory, and so opinatiue, that they had rather dye, then yeld in any thing.

EMPEDOCLES the *Agrigentine*, a famous natural Philosopher, wrote in verse vj. bookes of the knowledg of nature: wherof Aristotle maketh often mēcion, especially in his Poetry; where he saith that Homer & Empedocles had nothing one like thother, but their verses: and that the one is a right Poet, and thother ought rather to be called a naturall Philosopher, then a Poet. And in his Metaphysicks speaking of him and of Anaxagoras, he witnesseth that Anaxagoras was superior in age to Empedocles, but inferior to him in works. And he saith in his problemes, that he was of melancholick cōplexion. Plinie saith that he trauailed far to learne Magick; as did Pithagoras & Democritus.

And

And Horace in his art of Poetry, that being desirous to leaue an opinion of himselfe that he was a God, and was vanished secretly out of the sight of men; he cast himselfe into the burning and smoking hole of the hil Etna: and that this deed was afterwardes discouered by one of his slippers, which being made of brass, was cast vp by the vehemency of the fire and wind.

ANAXAGORAS a *Clazomenian* gentleman, became a very excellent Philosopher, and was called by those of his time *Nous* (which signifieth the minde or vnderstanding) were it for admiration which they had of his knowledge and vnderstanding which appeared to be great, especially in naturall Philosophy, or els because he was the first which added the intelligence vnto the matter, and appointed vnto naturall things, for their beginning, and first cause of their distinction and ordinance, the intelligence. Plinie writeth of him, that by knowledge of the starres hee foretolde, that within certaine daies after, there would fall a stone from heauen; which happened in the parts of Thrace, in the day time. He was the first that published bookes written by him, and liued in the time of Democritus.

In auncient time in Greece they which did write first of diuine, celestial, naturall, morall, politicke, and military matters were the Poets: and they were commonly Priests, Theologians, Musicians, Astrologians, and Physicians, as Linus, Musæus, Orpheus, and Amphion. LINVS the sonne of Apollo, and of Terpsichore being very skilfull in Musick, was the master of Hercules, of Tamyras, and of Orpheus. They say that he brought the knowledge thereof out of Phenicia into Greece, as did Atlas the Astrology out of Lybia. Musæus was reputed as a Prophet hauing deliuered many Cerimonies to the Grecians: of whom Virgill giueth a very honourable testimony, in the fifth Booke of his Aneids, calling him an excellent Poet in great perfection: and making him to seeme in the Elysian fields the most eminent amongst all the men of honour, and learning that were there, which haue had a memorable name in all ages. ORPHEVS and AMPHION were such excellent musicions, that they were faid by their sweete Songes to moue trees, and stones; to stop the course of riuers, and to tame the fiercenes of wild beasts. ORPHEVS first instituted in Greece the Initiations of the Gods, the purgation of sinnes, remedies of diseases by charmes, and Inchauntementes; and meanes to appease the wrath of the Gods. They say that of him and of Zoroaster as fathers and authors, came al the ancient wisedome. Iamblicus affirmeth that Pythagoras followed Orpheus his diuinity as a patterne, on the which he framed, & formed his Philosophy; & which is more that the words of Pythagoras, had not bin esteemed holy or sacred, but for being deriued from the precept of Orpheus. That from thence came the secret doctrine of numbers, and whatsoeuer is admirable in the Philosophy of the Greeks, which secrets he folded vp in fables, and hid them vnder a poeticall couerture. Demosthenes in his oration against Arislogiton calleth Orpheus the authour of the sacred cerimonies which the Grecians vsed. He was accounted holy after his death, and euery yere there was a solemne feast dedicated vnto him,

to him, as to the moſt learned which was euer in Greece, as wel in the religion and diuinity of thoſe daies as in Poetry.

Vnto theſe ſucceeded HOMER, and HESIOD, who were of the ſame time, or neere one to another: & got by different vertues very great, & durable praiſes. Homer wrote the Iliads, and Odyſſees; Heſiodus left precepts of husbandry and Aſtrology, entermingled with aduertiſements of good life, and the fabulous genealogie of the Gods. Homer without controuerſie hath gotten the firſt and chiefe place amongſt all the Poets of al Nations, and ages which euer were. And Plinie giueth him the chiefe praiſe of humaine vnderſtanding; In ſo great diuerſity of natures, multitude of diſciplines, variety of actions, and of exercises, and workes; hauing deſerued it as well by the excellency of his poeſie, as by the good happ of his argument ſo luckely handled. Firſt that which he writeth, he ſeemeth not to ſay it, but to repreſent it before our eyes. Such is the dexterity in him not onely to expreſſe the bodies, but euen the hidden motions of the mindes: in ſuch ſort that his poeſie ſeemeth as an Image of the life of man. He is ſo conformable to common ſenſe, and hath ſo aptly accomodated his wordes to the things, that after ſo great mutation come to paſſe, in the maners, and cuſtomes of men, from the time wherein he liued vntill this preſent, he keepeth ſtill from age to age, and from countrey to countrey the ſame grace, as if he came from being newly made, retayning not only the authority of antiquitie but alſo the pleaſure of nouelty: as if there were in him ſome ſpirit continually renewing, and waxing yong, and a ſoule neuer waxing old which kept him alwaies in this vigour. Such force haue the writings which come neere vnto nature, that they neuer decay: but ſo much farther as they go, ſo much more grace they gaine, and ſo much more authority they obtaine. Amongſt his ſinguler praiſes this of all other is moſt verifiable, that he is alone in the world who hath neuer glutted or cloyed his readers, ſhewing himſelfe alwaies altogither of an other ſort vnto them, and ſtill florriſhing in newe delectation: for as much as he leadeth them from one rule to another, and by his variety keepeth them from being weary at any time to heare his fine verſes, flowing from him of their owne accord without paine or conſtraint, euen almoſt with a diuine felicity, and naturall facility; which notwithſtanding he hath ſo conducted, that he obſerueth grauity in great affaires, and propriety in ſmall matters; and a tempered decency in thoſe of the middle ſort: with a delectable variety thorowghout in his narrations, ſimilitudes, orations, amplifications, arguments, examples, and digreſsions; in wordes, ſentences, figures, and in the continuation of his purpoſe, ſuch diſpoſition, that one may well ſay there was neuer his like. Ariſtotle, and Cicero thinke that he could not poſſibly come incontinently to ſuch perfection; and that therefore there were others before him: ſeeing this maiſter is perfect at his birth, and firſt beginning. The Greeks had him in ſuch admiration that they attributed to him the knowledge of all things; and thought that all Artes, and all ſects which were amongſt them, were

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iſſued from his fountaine. The moſt renowmed Captaines red him, finding in him the beſt that belongeth to art military; The moſt eminent Philoſophers alleaged him, prouing their reaſons by his verſes: others founded in him the ſtate politicke, and oeconomicke, the art of husbandry, the contempt of humaine vanities, and the deuotion due vnto religion. For this cauſe (whereas he being far from ambition had concealed his original) many nations claimed him to be their Citizen: as the Colophonians, Rhodians, Chiouins, Salaminians, and Smirnians, who erected a temple vnto him in their City, and many others contended for him amongſt themſelues. But he iudged beſt, who conſidering ſo many vertues and graces in him, thought it not poſsible that he could be ingendred of man; but that the heauen was his father and Calliope the chiefe of the Muſes his mother.

Touching HESIODVS (which holdeth among the Greek Poets the ſecond place, after Homer) he gaue men to vnderſtand, that he became ſuch without ſtudy; and that in his yong yeres being ſent by his father to keepe the beaſtes, he fell a ſleepe on the hill Parnaſſus: During which ſleepe, the Muſes appeared vnto him, and inſpired him diuinely with Poeſie. Afterward he was the Prieſt and Curate of the Muſes in Helicon, and wrote of Aſtrology, and Husbandry. Plutarch telleth how he being wrongfully ſlaine and murthered, and then caſt into the ſea, was taken vp by a flote of Dolphins, which caried him to the head of Rhion neere the towne of Molicria: where being knowen by reaſon that he was but newly killed, the Molycrians becauſe of his great renowme, buried him honourably; and nothing in more recommendation, then to ſend preſently euery where to enquire of this murther: which they did with ſuch diligence, that the murderers were found out: whom they caſt quicke into the botome of the ſea, and razed their houſes.

But the wiſe men, and religious of that time, did blame the impertinent fables which Homer, and Heſiod and thother Poets had written of the Gods, propoſing their formes, ages, ſexes, transformations, veſtments, ornaments, banquets, laughters, deſires, complaints, lamentations, diſpleaſures, angers, hatreds, differents, diſcords, combates, warres, and battailes; not onely when diuers Gods defended contrary armies of thone ſide, and thother; but alſo when they warred themſelues againſt the Titans, and Gyants: theſe whoredomes, adulteries, inceſts, bonds, companies with mankinde, and mortal ingendred of the immortall; and many other ſuch things transferd to the ſimilitude of humaine fragility, and contrary to good manera, and to pietie. Pythagoras ſaid that he had diſcended into hell, and had ſeen there the ſoule of Heſiodus, hard bound to a piller of bras; and that of Homer hanged on a tree: both of them bearing the puniſhment of that which they had fooliſhly fayned and inuented of the Gods. Iſocrates affirmed, that although they had not yet bin ſufficiently chaſtiſed for theſe impieties, yet notwithſtanding that they remained not altogither vnpuniſhed: ſome of them hauing bin vagabounds and beggers, others of them blinde, and others baniſhed their countrey; and that Orpheus the chiefe authour of ſuch fables was ſlaine and rent

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in pieces; and his members dispersed here and there thoroughout the fields. Plato allowed them no place in his common wealth by reason of such absurd impieties; but would haue those onely receaued there, which made diuine hymnes, or moral aduertisments. And therefore I meruail at the Poets of these times, who that they may seeme the more to resemble the auncients by ymitation, endeuour to bring into vse such pagan fictions: not considering the Christian religion, in the which they are brought vp, free from all such superstition: & the maners of their time: whereunto al writers both in prose, and verse ought especially to accommodate themselues.

After the said Poets, came the PHILOSOPHERS, which began in the raigne of Cyrus, as hath bin touched heretofore: and they wrote at first almost al in verse, as the former; and diuided themselues into two sects, thone being called *Ionique*, thother *Italique*. Thales being born at Miletum in Ionia, was the author of the Ionian sect; Pythagoras the Samian dwelling at Crotona, in that part of Italy which was called great Greece, instituted the Italia, whose sectaries, & folowers were called of him Pythagoreans: teaching their doctrines by numbers, and figures. After Thales succeeded Anaximander, and after Anaximander, Anaximenes; to him Anaxagoras, to Anaxagoras, Archelas, & to Archelas, Socrates. On thother part to Pythagoras succeeded his son Telanges, to him Xenophanes; after him Permenides, after him Zenon the Eleatian, and Melissus; To Zenon, Leucippus, to Leucippus, Democritus, & to Democritus many: amongst whom are celebrated Nauciphanes, and Naucides: and other renowned in both sects euen to PLATO, and ARISTOTLE; who abolished these sects, bringing in others of the *Academicks*, and *Peripatetick*: & supplanting the renowne of those which had begon them: as the Macedonian Alexander supplanted the glory of Cyrus, and of the kings his successours, by ouerthrowing the Persian Monarchy.

But the greatest glory of the GREEKS began, at the expedition which XERXES king of Persia had vndertaken against Greece; who by his inestimable power which he brought with him, amazed it much, and put the Grecians in the greatest feare, that euer they were; knowing wel that this war was vndertaken against them to bring them al in bondage: and seeing that already all the Grecian cities seated in Asia were become subiect, and seruile; they expected that those of Greece should not escape with any better condition. And on the contrary the war hauing had a far other end then was looked for, they not only found themselues out of danger of seruitude; but got great glory thereby: and there was neither towne nor city but was become so rich, that all the world wondered how things were so come to passe, contrary to that which euery one expected. For from that time fifty yeres forwards, Greece alwaies increased meruailously in felicity: & their prosperity and wealth made arts to florish. In such sort that we find, that the most excellent workmen that euer were in the world, liued in that time there. Also the sciences, & namely Philosophy, went then wonderfully forwards. Eloquence also was much aduanced throughout all Greece, but especially in *Athens*. For in that time were these

excellent *Orators*, Pericles, Gorgias, Thrasimachus, Hippias, Prodichus, Protagoras, Isocrates, Lysias, Demosthenes, Eschines, Antipho, Andocidas, Hiperides, Dinarchus, Iseas, Lycurgus, Demades, & Demetrius the Phalerian: HISTORIOGRAPHERS, Herodotus, Thucydides, Xenophon, Philistius, Ephorus, Theopompus, Timeus, & Calistenes: TRAGICAL POETS, Eschylus, Sophocles, and Euripides; COMICAL, Cratinus, Aristophanes, Eupolis, Menander, Philemon, and Diphilus: STATVARIES, Lysippus, Chares, Phydias, Polycletus, Praxiteles, Ctesias, Dinomenes, Cymon & Miron; IMAGERS Lysistratus, & Dibutades: PAINTERS, Apelles, Protogenes, Polygnotus, Parrhasius, Aristides the Thebã, Paralius, & Xeuxis. ARCHITECTS, Dinocrates, who built Alexandria in Egypt; Ctesiphon of Crete, the tẽple of Ephesus: Philon, the Citadel of Athẽs. GRAVERS, Alcamenes, Agoracritus, Scopas, Briax, Timotheus, Leochares & Pythis. MVSICIANS Timotheus, Anaxarchus, Damon & Aristoxenus. ARITHMETICIANS Nicomachus the son of Aristotle, Euclide, a GEOMETRICIAN; Eudoxus an ASTROLOGER: for PHILOSOPHERS, the last of the Pythagorean sect, already named euen to Socrates, who was the first amongst all the Greek philosophers, which withdrew philosophy from the heauenly & natural contemplation (wherin al the former were busied) & applied it to gouernment of houses, cities, & comon wealths: accounting the knowledge of heauenly & natural things to be difficult; and also when it was obtained, to be little helpful vnto good life: wherefore he gaue himselfe especially to treate of maners, of vertues, & of vices; & entierly of good, & euil. After Socrates successiuely florished, Plato, Aristotle, Theophrastus, Xenocrates, Polemon, Crantor, & others both *Academicks*, & *Peripatetickes*: Zenon, the *Stoick*, whom succeeded Cleanthus the *Epicure*: the spirits of the Greekes euery day increasing vntil the raignes of Philip, and Alexander, in which times al things came to their excellency, and (as it were) ful perfection: wherhence eftsoones they fell; and much sooner then they were mounted vp.

Concerning the *Art Militarie*, Philip, & Alexander of Macedonia, did not only surpasse al the great Captains of their time, in knowledge, & experience of war, prowes, magnanimity, fortune, & succes of conquest: although there were many famous mẽ in their age, as Epanimondas, & Pelopidas, Thebans; Timotheus, Conon, Chabrias, & Iphicrates, Athenias; & not lõg before, Pausanias, Lysander, & Agesilaus, Lacedemonians; & Timoleon of Corinth: but also those of the times of the Persian & Median wars: as Themistocles, Aristides, Cymon, & Miltiades; & afore them Conon, Myronides, Pericles, & some other Grecians: and in Sicilie Gelon, the sonne of Diomenes. For who so wil compare the vertues of al them, with the deeds & glory of Philip, and Alexander, he shal find their vertue, and renowne more excellent then of thothers: and that they haue left them a great space behinde. PHILIP at his beginning, hauing but smal meanes; made in the end his kingdome more mighty and more redoubted, then any other Lordship of his time in all Europe: and finding at his comming to it, the kingdome of Macedon, handmaid, and tributary to the Illyrians; he made it ere he dyed, Lady and mystresse of many Cities, diuers Countries, and Nations, bordering about her. He made

himselfe by his owne vertue to be chosen Chiefetaine general of all Greece; the Grecian Cities voluntarily submitting themselues to his gouernement. And after he had ouerthrowen by force of armes those which had sacked, and spoiled the temple of Apollo at Delphos; and had made free, the accesse of the Oracle: he obtained a place, and voice in the Counsaile of the States of Greece called the *Amphictyones*: which was giuen and graunted him for reward of his vertue and deuotion showed towards the Gods. Then hauing subdued to his will the Illirians, Punnonians, Thracians and Scythians; hee vndertooke to ouerthrowe the Empire of Persia. Following which deliberation, he sent his army before into Asia; where he set at liberty the Greeke Cities that were seated there: But being ouertaken by death he could not make an end of his enterprise; but left to his sonne, and successour Alexander such, and so great power, that de had no need afterwards elsewhere to seeke any ayde or succour to ruinate the Empire of Persia. All which great things he did not with the fauour of fortune; but by his owne onely vertue; being a very wise Prince, especially in matter of warr; valiant of his person, affable, and as liberall as any prince might be.

Touching his sonne ALEXANDER, hee did in a little time many great things; and by his good wit, and valure excelled all the kings that were euer renowmed for their great deedes, since the world was first a worlde. For in the space of twelue yeres which he raigned and no more, he conquered a good parte of Europe, and euen almost all Asia thoroughout: whereby he got of good right exceeding great glory, and not inferiour to the greatest Princes of auncient time: who for the greatnes and excellency of their deedes and vertues haue bin reuerenced by their posterity as demy-Gods. From his childhood he gaue euident tokens of his greatnes, to ensue; Hee tooke no pleasure in women, nor in plaies, nor any other kind of pastime: but his whole and onely delight was in armes. And the more he sawe his father Philip to prosper, the more sory he was; saying that hee would leaue nothing for him to doe. When the other yong Lordes of his age inuited him to goe to the Olympian games; he aunswered them that he would willingly goe, if hee thought he shoulde finde any Kings there, with whome he might combat and iust. The Ambassadours of the king of Persia hauing talked with him, said that they founde in him more magnanimity then his age could beare. King Philip being desirous to knowe who should be his successour, sent to the Oracle of Apollo, at Delphos; where hee had aunswere that he should succeed him in his kingdome, and enioy the empire of the whole world, whome the horse Bucephalus would suffer to get vp on him: The which fell out to be true in Alexander. For this Bucephalus was a horse of singuler beauty, but fierce, and not to be ruled by others; which showed himselfe so tractable vnto Alexander, that hee might doe with him what he would: who kept him long, reseruing him for battails, or daungerous passages. But such was the hap of Alexander, that he neuer fought battaile but he wan, and neuer besieged fortresse, but he tooke it.

While he was yet but yong and euill-furnished with money, and hauing but thirty fiue, or fortye thousand men of warr; he was so hardy and aduenturous as to passe the sea, and to goe into Asia to assaile the king of Persia, the greatest, and most mighty king of the world, very farre into his owne kingdome: whome he discomfited three times, putting to flight the armies of his aduersaries; whereof the least was of foure or fiue hundred thousand fighting men. After which ouerthrowes, the king of Persia offred him two thousand talents, and a part of his kingdome, to ransome his mother, his wife and his daughters: but he would not restore them; giuing a magnanimous answere, that as the worlde could not be guided by two sunnes; so that there could not be two soueraigne kingdomes; while the habitable earth remained. Hauing conquered the whole estate of Persia, he marcheth with his army euen to the extremities of the East; thorough such rough and long waies for the most part, and amongest so many different nations; that with great difficulty might one goe thither being lightly furnished on horseback or on foote: besides the daunger of fighting. Then retourning out of India to Babylon, he was saluted king of all the world, being about xxxiij. yeares of age; by Ambassadours, sent from Carthage, and from the rest of Africke: from the Spaynes and Gaules, from Sicilie, Sardigna, and Italy. Such was the terrour of his name, and the reputation of his greatnesse, and felicity. And hauing ouercome the East, he threatned Carthage; preparing great armies both by sea, and land to conquere the West; hauing purposed to marche thorough Africke euen to the pillars of Hercules; and to passe at the straights into Spaine; then from thence to retourne by Gaule, and Italy into Greece, when he dyed in the midst of his enterprises and victories. He was so ambitious, that vnderstanding how the Philosopher Democritus affirmed that there were many worldes; he lamented that he was so long in getting of this one: and was sory that he could not sooner inuade the rest. He called himselfe the sonne of God, and would be worshipped accordingly; And after he was dead, his body remained seuen daies without stinke or corruption: which confirmed the opinion that was held of his diuinity.

Thus much touching the excellency of armes that was then: and it shal not be besides our purpose to treate a little of that of learning; which wilbe found to be no lesse in Plato, and Aristotle according to their quality.

These two then set Philophy as high as euer it was; and haue surmounted not only the other former Philosophers both Greeks and straungers, but also had neuer since their equals. In so much that the world holdeth of them at this present; the most part of that knowledge which it hath: those bookes of theirs which remaine, being translated into all languages; and dispersed into all nations: They haue knowen whatsoeuer it was possible to know in their time, and whereunto the vnderstanding of man could then attaine. There is no liberal knowledge, nor art, nor science whatsoeuer; whereof they haue not spoken pertinently & properly. There is nothing in the heauen, in the earth, nor in the sea, which they haue omitted. Wherunto the better to attaine

they chose a maner of liuing quiet, and peaceable, fit for learning, and contemplation: which as neerest approching to the heauenly life, they thought worthiest of a wise man. They shunned publick charges, full of enuy, and of trauailes: seeking rest that they might study, and write.

PLATO, after he had long time conuersed with Socrates, and hauing bin in Italie, Sicile, and Egypt; although he loued well his Countrey, and vnderstoode well matter of gouernement; yet notwithstanding would not meddle with the common wealth, because hee sawe the people of Athens euen to dote with old age, and to be neere their end: but employed all the time of his life, in learning, and seeking of truth; showing by wordes, by writing, and by deedes, the way of vertue to those that would follow it. There is such maiesty in his speach, that it hath bin thought, if God would haue vsed the language of men, that he would not haue spoken otherwise, then as Plato did. And Cicero calleth him the Father not onely of knowledge, but also of speaking well: hauing a stile in a meane betwixt prose, and verse; yet som-what neerer approching to that of Homer. And where the Greeks went before into strange countries to study; the strangers began in his time to come to Athens to learne knowledge.

Likewise, ARISTOTLE was honourably sent for by King Philip, who esteemed it much, that he had such a person borne in his owne kingedome, and in his time; And especially for the instruction of his sonne Alexander: where hauing remained eight yeres, howbeit he had great credit in the Court of Macedon, and might haue come to great Offices, and riches: he retired himselfe notwithstanding to Athens, to spend there the rest of his life in learning. And whereas in any one particuler science, one shall hardly attaine to any excellency, though he vse no other exercise all his life; he excelled in whatsoeuer he would apply himselfe vnto: and neuer vndertooke to intreate of any thing, but he brought it almost to his soueraigne perfection: wherein he was much holpen by the quicknes of his wit, and sharpenes of his vnderstanding, his inclination to learning, and perseuerance: the excellent learning of his master Plato, whose auditor he was by the space of xx. yeres; the happines of that age wherein he was borne, ful of good bookes, and rich in all arts: and the liberality of his scholer Alexander, who supplied him with goods, to come to his intention.

Many debate, who was euer of greatest vnderstanding amongst men; the which is difficult to be decided. Notwithstanding if we consider it wel, we shall not finde any more admirable, then ARISTOTLE: for the excellency of the workes which he hath composed; and the worthynes of the matters of which he hath intreated. PLATO hath not giuē himselfe so much to natural Phylosophy, as ARISTOTLE, but hath bin very curious of *Moral* and *Politick*: and excellent in *Metaphysick*. Thone hath intreated of the creation of the world, of the figures, qualities, & motions of the foure elements: of which the world is compounded. He set downe three principles, God, the *Idea* or forme, and the first matter; being the nurse of all generation.

Thother goeth about to proue that the world is eternall, setting downe also three principles, yet different from thother; namely, matter, forme, and priuation. He disputeth of place, of voide, of time, of motion, of generation, and corruption, of the foure elements, of mutations happened in the aire: he hath declared the birth, liues, figures, parts, inclinations, affections, and actions of all liuing creatures. His scholer Theophrastus, hath shewed the natures, causes, and reasons of plants, & other things growing on the earth. Both of them haue written of the soul. But PLATO speaketh more certainly of the immortality therof, then ARISTOTLE. PLATO hath discoursed of a perfect common wealth, of lawes, and of vertues, largely. ARISTOTLE also hath composed many bookes in Morall philosophy, deducing al the parts thereof euen to the *Economick*. Moreouer he hath gathered the institutions, and disciplines, of the Common weales and kingdomes of his time, and of such as florished before him. Thone and thother haue shewed the changes which happened in them, and the meanes how to remedy them. As concerning *Logick*; Aristotle attributeth to himselfe the inuention, and perfection thereof. He hath also spoken of *Rhetorick*, and of *Poesie* so exactly, that there is none found better in these professions. Moreouer PLATO hath written in dialogues: in the which commonly he bringeth in SOCRATES, assuring nothing, but disputing much of things both affirmatiuely, & negatiuely: enquiring of all things, and asking the opinion of the assistants or standers by, without laying his owne, or resoluing of any thing. Which maner of writing hath great efficacy, and maketh things more intelligible: as if they were then doing, and were not taken from else where, obseruing the dignity of the persons introduced; & accomodating of apt speach vnto euery one according to the variety: which causeth an exceeding pleasure. In doing wherof, he hath followed an elegant maner of writing, magnificent, ful of maiesty, and grauity both in words, and sentences, enriched with translations, allegories, and other colours of Rherorik; without obseruing any certaine methode of teaching. But ARISTOTLE hath endeuoured to write methodically; hee expresseth himselfe according as the matter requireth properly, & without any exquisite ornament of words: That which he vndertaketh to treate off, he pursueth it from the beginning vnto the end, not digressing any waies, & leaueth nothing vndecyded. Many haue blamed him for hauing made himselfe purposely obscure, and ambiguous, in many places: and that he did it of craft, fearing least some should handle him in such sort, as he had handled others. PLATO is more copious; ARISTOTLE more pithy; Thone hath mingled many strange opinions in his bookes, as of the transmigration of soules out of one body into another, of the communion of wiues, of children, and of goods: Thother hath more conformed himself to common life, & to ciuil action. Thone hath chiefly stood on intelligible things, & thother on things sensible. Thone hath searched throughout for *Ideas*, & formes, thother made but a iest thereof, as of the former opinions which he hath sharply reprehended: notwithstanding many haue bin of opinion, that there was no difference betweene thē in sentences, but in words only:

only: & haue assayed to reconcile them. Finally, the Greeks reckoned the one diuine; and his doctrine hath bin much honoured, both whiles he liued, and after his decease. The other hath bin held for a wonderfull man, of great iudgment, and incomparable knowledge; singularly respected and reuerenced of all that haue sithence giuen themselues to learning. In briefe, ARISTOTLE learned all the good which he knew, of PLATO, and it was a meruailous great happines vnto him, to haue bin both a scholler of the most excellent philosopher that hath euer bin knowen; and Master of the greatest King of the world.

It were not reasonable here to omit DEMOSTHENES, who was a diligent hearer of Plato, and a friend vnto Aristotle: being so accomplished in eloquence, that he is accounted the law, and the rule of peroring, and speaking well. There is such force in his words, and he hath so well disposed them; that one cannot well add any thing to them, or take ought from them. It is not posible in those causes which he hath handled, and in the Orations which he hath written, wisely to inuent, or subtilly to expresse any thing; but he hath well vnderstood it: Neither on the contrarie, to find any thing more stately, more graue, or more beautified; then that which he hath said, and written. For he was so studious and laborious, that euen till the fiftieth yeare of his age, there was neuer found any Artisan in Athens more diligent to rise early then he. And although he had many imperfections of nature; as being subiect to stammering in his speach, short breathed, and timerous: he ouercame by diligence and industrie, all his hinderances. And vsed himselfe in such sort, that there was no Oratour in his time (albeit there were then many excellent) that pronounced more cleanly and distinctly, or spake longer, and bolder then he. Moreouer, he was no smal personage: but had while he liued great authoritie throughout Greece, being feared and redoubted by the king of Macedon, honoured by the great Signor of Persia, who managed long the affaires of Athens, where he was borne. By reason whereof, he well vnderstood matters of state, the mutations which happen in Lordships, and the causes wherehence they proceede: and there is not any thing necessarie for publike gouernment; but some apparance therof is found in him; his counsailes tending not onely vnto profit, but to honour, and honestie. In somuch, that Plato, and Aristotle, haue not better plaied the Philosophers in their schooles; then he did in publike assemblies, and iudgements.

But as this age was admirable in power and wisdom, and in all arts: so was it also full of wickednes, & extraordinarie changes: As if it had bin of necessitie, that the same age must bring forth horrible monsters, & notable wonders: for it is commonly seen, that where mens wits are most excellent, there are found together men notably vicious, & vertuous; the authours of great good things & of euil: as if vertue and vice (which are things so contrary & repugnant) had their extremities neer one an other: In such sort, that where the one is, the other eftsoons accompanieth it; & they leaue not one the other: for euen as noble & generous natures being duly instructed becom perfectly good, & are causes of great

great good things; In like maner those that are euill brought vp, become exceeding euill, and do great mischiefes: by reason that the exorbitant wickednesse, and extreme vices proceede not of weake, and simple natures; but of the noble and generous, being depraued by institution. As appeared in this season, replenished with all good artes, and excellent wits, by the extraordinarie mutations which happened therin: Wherof the Orator ÆSCHINES complayning, cried out, that they led not then the life of men; but that they seemed to be born to that end that their posterity might tel of the strange and vnlooked-for maruailes: And DEMOSTHENES answering him, acknowledged the fortune of his time to be verie aduerse, and hard; and that there was neither Greeke nor Barbarian, but had suffered much: for not onely euery one in particuler; but publickly the kings, Cities, and Nations receiued great calamities: First of all, what troubles raised king Philip thorough out all Greece; corrupting by gifts the Magistrates and Gouernours of Townes; and nourishing amongst the Greekes diuisions and partialities? In such sort, that he himselfe confessed, that he had much more inlarged his kingdom by gold and siluer, then by armes. And albeit the Athenians hauing alwaies in suspition his greatnes, were exhorted continually by DEMOSTHENES, to take vpon them the protection of the common liberty, and to punish with death those Citizens whom they should find to go about to betray the common wealth: Notwithstanding, this great Orator could not with all his diligence refraine the euill inclination of some particulars; which sought but how to sell their Countrie: Such abundance of Traitours there were found in that season. Afterwards as Philip being become proud by many prosperities, for the greatnes of his power, placed himselfe amongst the twelue Gods, he was killed by Pausanias a Macedonian gentleman, to whom he had denied iustice, at the mariage of his daughter Cleopatra, which he solemnized with great triumphe, beholding the plaies which were made: and euen in the midst of his guard, betweene the two Alexanders, the one being his sonne, and thother his sonne in law, whom he had made king of Epirus. The fault of which murther, was for the most part imputed to the Queene Olympias, who being diuorced from him, stirred vp the youngman boyling before with anger to do it. But there was also some suspition which touched Alexander, doubting least he would leaue the kingdom to an other. Who likewise after he had turned all topsie turuie in Europe, and in Asia, because of his insolencie, was poisoned by his most familiar friends: Olympias, wife of the one, and mother to the other, was massacred by Cassandra for the great arrogancie which was in her; and cruelties which she had committed. Seneca calleth Alexander a furious young man; hauing in steed of vertue, a fortunate temeritie; and that from his youth he was a theefe, and a distroier of people: being the ruine both of his enemies, and friends; who placed his soueraign felicitie in astonishing, and making himselfe feared of all men. Furour saith he, stirred vp the wicked man to vndoe other men, and made him to march thorough vnknowen places: Account you him wise that

began

began with the ruines of Greece, in the which he had bin bred and brought vp; taking from euery one that which was his good? He constrained Lacedemon to serue, and Athens to be silent. Not content with the ruine of so many Cities, which Philip either bought or ouercame; he ouerthrew others also; and beareth armes thorough out the world, without satisfying his cruelties: after the maner of sauage beastes, which bite being not pressed with hunger. He hath alreadie gathered many Kingdomes into one; alreadie the Greekes, and Persians do feare one king; and notwithstanding, passing beyond the Ocean, he is sorie and loath to bound his victories by the footsteps of Hercules, and of Bacchus: but will force nature; and can not stay; as heauie things which do not cease to roule, vntill they meete with some stop or hinderance. He saith, that Philip and Alexander, and other such like renowned, thorough the ruine of people, haue bin no lesse plagues vnto men, then the deluge, by which the earth was drowned: or then the burning which consumed by heat, and drougth, a great part of liuing creatures. Lucan thinketh, that he gaue a pernicious example to the world; shewing the meanes how to reduce so many Countries vnder one Lord; calling him the fatall euil of the world, and a lightning which strook all Nations: whose insatiable ambition could not be staied, but by death. Therefore the Scythians spake thus vnto him; What needs hast thou of riches, which constraine thee alwaies to desire? Thou art the first, which of abundance hast made indigence: to the end that by possessing more, thou might st more earnestly desire that which thou hast not. Who would euer haue thought that the Greekes should haue ruled Asia? and that so meane a king, as that of Macedon, could haue ouerthrowen the Monarchie of Persia, of inestimable largenesse and power, both by land and sea?

In like maner, the Lordship of DIONISE in *Sicile*, was ouerthrowen by DION with little meanes, against the opinion and expectation of all the world: which was the greatest and mightiest that was then in Europe: for who could haue beleeued, that he which arriued in Sicile onely with two ships of burden, should haue ouercome a Lord, that had in his disposition fower hundred vessels with oares, a hundred thousand foote, and ten thousand horsemen; with prouision and munition, of armes, corne, and money, as much as was needfull for intertainment of so great power? and who aboue all the forenamed things, had vnder his obedience one of the greatest, and most mightie Cities, which was then in all Greece: which had so many ports; so many arsenals, or store-houses so many impregnable castles? and who besides all this, was allied with many great and mightie confederates? But that which giue DION the victorie in this interprise, was principally his magnanimitie, and greatnesse of courage; with the loue and good will which was borne him, of those whom hee came to set free: And that which holpe him yet more then all the rest was, the small valure, and the cowardize of the Tyrant: with the hate and euill will which was borne him of all those, whom he vniustly detained in bondage, and seruitude.

All

All which causes at the same time concurring together; made these things come to effect, which would be otherwise incredible.

Was it not a strange case to see the Athenians and Lacedemonians, who had so long time sought for the superioritie; to come themselues into the subiection of the Macedonians, who before was tributarie to the Illyrians? And the Citie of Thebes, which had sometimes aspired to that principalitie, burned, rased, and distroied in one day; and the Citizens thereof sold as slaues, and brought into bondage? On the other side, there was not then any man excellent in knowledge, but indured much. SOCRATES the father both of moral and politike Philosophie, falsely accused of not beleeuing in the Gods, & of corrupting youth, was condemned and executed by poyson: But his condemnation being found vniust, the people repented it soone after; considering how great a personage they had wrongfully put to death; and were so mutinous against them which were the cause thereof: that finally they put them all to death also; without hearing their defences and allegations. PLATO was sold by pyrats: and in danger of his life in the Court of Syracusa. XENOPHON was banished Athens. ARISTOTLE constrained to depart, fearing least they would deale with him, as they did with Socrates. DEMOSTHENES poisoned himselfe with the poison which he caried in his ring: because he would not yeeld himselfe to the mercie of his enemie Antipater. DEMETRIVS the Phalerian, retired himselfe to the king of Alexandria, where he died of the byting of an Aspe. EVRIPIDES into Macedonia, where he was deuoured by mastifes. So many strange accidents there were in that season. PLVTARCH writeth, that in his time GREECE was so brought to naught, that scarcely altogether could it make three thousand men of warre: which the onely Citie of Megara sent in times past to the battaile of *Platea*. In such sort diminished it by succession of time, being deuided into many common weales, ill agreeing amongst themselues; impouerished by sedicions, and warres; infected with curious sects in philosophie, and the most of them pernicious: as of the *Epicures, Cynickes, Cyrenaickes, Eretrickes, Megarians, and Pyrrhonians*; sometimes subiect to the Kings of Macedonia; sometimes to those of Syria, and Asia; sometimes to Mithridates; sometimes to the Romains, which ruled it a long time: after to the Emperours of Constantinople; and last of all to the Turkes; vnder whom it is brought into miserable bondage, being depriued of the arts, of the auncient nobilitie, and of the faire Cities which it was wont to haue.

A COMPARISON OF THE AVNCIent Greeke, with the Egiptian, Assyrian, Persian, and Indian.

PLATO in his Menexenus, and his Politicks writeth, that they called in Greece all the other Nations barbarous: which had not any communion of liuing, or of language with the Greecians: and that they accounted them all seruile. Aristotle in the first of his Politicks, alleageth the

Poets,

Poets which said, that the Greekes should rule ouer the Barbarians: as if a Barbarian were the same by nature that a seruant is. And Demosthenes in his third Olynthiack, that it was fit, that the Barbarians should be subiect to the Grecians.

Plutarch saith, that Alexander did not as Aristotle his Master counsailed him; which was, that he should show himselfe to the Greekes as a father, and behaue himselfe towards the Barbarians as a Lord: And that he should haue care of the one, as of his friends and kinsfolkes; and serue himselfe of the others as of plants, or of beasts: which if he had done, he had filled his Empire with banishments, which are alwaies secret seeds of warres, and factions; and verie dangerous partialities. But he accounting that he was sent from Heauen, as a common reformer, gouernour, and reconciler of the world; those whom he could not bring in by perswasions of reason, he constrained them by force of armes; and assembled the whole world of many estates into one; and mingling together the liues, maners, mariages, and kinds of liuing; he commaunded all men liuing, to account the habitable earth their Countrie, and his Campe to be the castle, and dongeon: all the good folkes to be of kin one to the other, and the euill, and wicked onely to be straungers: And moreouer, that the Greeke and the Barbarian should no more be distinguished by their cloake, nor by the fashion of their target, nor by the high hat; but should be marked and discerned, the Greeke by vertue, and the Barbarian by vice: reputing all the vertuous to be Greekes, and all the vicious Barbarians: accounting moreouer the garments common; the tables common; as also the mariages, and maners of liuing; being all vnited by the mixtion of bloud, and communion of children. Strabo in the first of his Cosmographie is of the same opinion, that this difference ought rather to be made by vertue and vice; because there were many Greekes wicked and euill; and many Barbarians good and ciuil: as the Romains, and Carthaginians, who gouerned very well their common weales. Plato in his Epinomides affirmeth, that the Greekes inhabited a Region most apt of all others for vertue; and that the praise thereof consisteth chiefely in this, that it is in a meane, betweene heat and cold. Whereunto Aristotle agreeth, saying in the seuenth of his Politicks, that the Greeke nation is both couragious, and ingenious; as inhabiting in a meane, betweene the North and the South: which made it to perseuer in libertie; and to be well gouerned: and that it might commaund the whole world, if it had but one gouernment. We will compare it then vnto the former: and first of all in power; then afterwards in learning: and other excellencie, in many arts, and workmanships.

THE POWER, AND EMPIRE *of Greece.*

HE that will read what the Athenians, Lacedemonians, and Thebans did, from the time of the war which king Xerxes made against them (which was the beginning of their great glorie and prosperitie) till the raign of king Philip,

Philip the ſonne of Amyntas, ſhall find it a long time: during which, they fought more amongſt themſelues for ambition of rule, one ouer the other, then they did againſt ſtraungers to augment their Empire, and to preſerue their libertie. And ſome of them for couetouſnes of getting a new Lordſhip in Sicile, ouerthrew themſelues; ſome others which went into Aſia to conquer, got no great thing there, but returned ſoone againe. And in deed although the power of the Greekes hath bin tranailed in many great warres, yet did it neuer firmely eſtabliſh any Empire out of Greece. The Grecians for a time were mightie enough, and made proofe of their forces for keeping of their libertie; and to ſhew themſelues inuincible. But in the time of the ſaid Philip, and his ſonne Alexander, their eſtate and affaires began to decline. Before the deeds of the Macedonians were little eſteemed; and they were ſubiect alwaies for the moſt part to other nations. And although Philip by his trauailes and labours magnified them greatly: notwithſtanding his authoritie neuer went out of the countrie of Greece. Touching the Empire of Alexander it is moſt certain that it was glorious and excellent, both for the greatnes thereof, as alſo for the celeritie of his conqueſts: But after it was once come to an infinite degree, and impoſsible to imitate, it diuided it ſelfe ſoone into many parts: Euen as a flaſh of lightning which giueth ſodainly a great light, and runneth hither and thither, and then is extinguiſhed. But if the great God (ſaith Plutarch) which ſent the ſoule of Alexander here below, had not ſodainly called it vnto him againe, peraduenture there had bin but one only law, which had gouerned all men, and all this world had bin ruled vnder one ſelfeſame Iuſtice: euen as by one light. But as ſoone as he was deceaſed, his Armie and power wandering, and hurting it ſelfe, was like vnto a man, who hauing loſt his ſight, feeleth euery where with his hand, without knowing whether he goeth: ſo the greatnes of his power, he being dead, went aſtray, and wandered hither and thither, reeling and ſtumbling at euery thing: becauſe there was not any to whom it obeyed; Or rather as the bodie, when the ſoule is once out of it, the parts do not ſuſtaine one another, neither find themſelues vnited one to the other; but they leaue each other, and diſioine themſelues one from the other, and withdraw themſelues: So the Armie of Alexander, after it had loſt him, did nothing but tremble and ſhake in a continuall feuer, vnder Perdiccas, Meleager, Seleucus, Antigonus, Eumenes, Lyſimachus, Ptolemeus, Lacomedon, Antipater, Philotas, and Leonatus, his ſucceſſours: which were euen as ſpirits, yet warme, and pouiſes bearing, ſometimes here, ſometimes there, by ſpaces and fits, vntill that finally comming to waſte, and periſh in it ſelfe, it crauled all with wormes: which were the chiefe Captaines, being become kings, by vſurpation of his Lordſhips; not like to him in valure, and generoſitie: Amongſt whom, and their offſpring aroſe great ciuill warres, a long time continued; whereof followed the deſolation of their kingdomes: ſo that by little and little, they fell into the hands of the Parthians; or of the Romains; or had particular Lordes.

A COM-

A COMPARISON OF ALEXANDER

the great, vnto Cyrus, Agesilaus, Themistocles, Pericles, Agamemnon, Achilles, Vlisses, Diomedes, Bardus, Hercules, and others.

IF we consider in Alexander, his deuotion towards the Gods, affiance in his friends, his sufficance with a little, his continencie, beneficence, contempt of death, magnanimitie, humanitie, gratious intertainment, easie accesse, frank disposition of nature, not counterfaited, nor fained, his constancie in counsailes, readines in executions, his will to be the chief of men in glorie, and resolution to do whatsoeuer his will commaunded; we shall find that God who composed him of many vertues, gaue him the courage of Cyrus, the temperance of Agesilaus, the sharp vnderstanding of Themistocles, the experience of Philip, the hardines of Brasidas, and the sufficiencie of Pericles in matters of state and gouernment: And in respect of the more auncients, that he was more continent then Agamemnon, who preferred a captiue prisoner, before the loue of his lawfull wife; and he would neuer once touch a captiue, vntill he had first maried her: more magnanimious then Achilles, who for a little ransom sold the body of Hector, being dead; whereas he bestowed a great summe of money in burying that of Darius: and the other to appease his choler, as being mercenarie, tooke presents of his friends for his hire; and this than being victorious, enriched his enemies. He was more religious then Diomedes, who was readie to fight with the Gods themselues; and he accounted, that all his victories and happie successes, came vnto him by fauour of the Gods. He was more charitable to his parents then Vlisses, whose mother died for sorrow: whereas the mother of his enemie for loue and good will which shee bore vnto him, died with him for griefe of his death. Solon ordained at Athens an abolishment of all debts; Alexander paied his souldiers debts to their creditors. Pericles hauing taxed the Greekes, of the money which came of this taxe, beautified the Citie of Athens with faire Temples, especially the castle: on the contrarie, Alexander hauing taken the treasure of the Barbarians, sent into Greece the summe of six Millions of gold, to build temples for the Gods, in steed of those which they had ouerthrowen. Brasidas got great reputation of valiancie amongst the Grecians, because he trauersed, and passed thorough the enemies host, from those end to the other, being incamped before the Towne of *Acanthus* along the sea shore: whereas the meruailous leape which Alexander made in the Citie of the *Oxydracæ*, to those which heare it told, is incredible, and to those which saw it, most terrible; when he threw himselfe from the height of the walles into the midst of his enemies, who receiued him with darts, and arrowes, pikes, and swords: Whereunto might one compare this deede, but vnto the flash of lightning, which breaketh forceably out of the cloude, and being carried by the wind, striketh on the earth: euen as an apparition shining out of flaming armour. Insomuch, that those which saw him at the inset, were so frighted therewith, that they retired back: but when they saw that it was one man alone, assailing a great many; then they returned to

make head against him. That which led Alexander against all Nations, was nothing but a desire of glorie, and of rule, having proposed vnto himselfe by iealousie and emulation, to surpasse the deedes of Bacchus, and of Hercules; by making his armes to be seen yet farther then they had made theirs. Moreouer, it was a great happines vnto him, and such as neuer hapned to any other Monarke; to haue in his time the most excellent men in all knowledge, and the best workemen that euer were; towards whom he was verie liberall: as also to them it was a great aduantage to haue such a beholder, who knew most ingeniously to iudge of that which they had done; and to recompence it most liberally. For euen as the humanitie, the honour and liberalitie of the Prince, is that which prouoketh and seeketh forward the aduancement of arts, and of good inuentions: so on the contrarie, all that languisheth, and is extinguished, by the enuie, and nigardnes of those that rule. Then as Alexander after his Conquests, had in treasure a hundred thousand Talents, and thirtie thousand of yearely reuenew, which is eighteene Millions of Crownes by the yeare: he vsed these great treasures magnificently, with meruailous and well ordered liberalitie; hauing respect to the merits of men, and bestowing his benefits in those places, where he thought the memorie of them could not be lost. He gaue charge vnto Aristotle, to reduce into writing, the natures of all liuing creatures; and for this effect caused to be deliuered to him eight hundred Talents; comming to CCCCLxxx. thousand Crownes of our money: commanding many thousands of men thorough out Greece, and Asia, as hunters, fowlers, faulconers, fishers; and all those which had charge of parkes, pooles, or birdhouses, to bring him beasts and liuing creatures; or to make faithfull report of their natures. He gaue to the Philosopher Anaxarchus to set vp his Schoole, a hundred talents; and to Xenocrates, a man of great account, fiftie. He did singularly admire the Poesie of Homer, which he had alwaies at night vnder his beds-head with his dagger; and accounted much of philosophie, wherein he had bin instructed by the said Aristotle: esteeming no lesse to surmount others in the knowledge of good, and excellent arts, then in power and force of armes. Wherefore he desired aboue all, that his deedes might be recommended to posteritie, by worthy writers: as in like maner he would not be pourtraied but by Apelles, neither haue his statue made but by Lysippus: which were two the most excellent workmen, that Greece euer bare; the one of them a Painter, and the other a Statuarie. There is yet to be seen at this day in the Citie of Alexandria in Egipt, a little house in maner of a church, and therein a sepulture much honoured, and visited by the Mahometans; because they affirme that there do rest the bones of Alexander the great prophet, and king, according as they are taught by their Alcoran; insomuch, that many strangers go thither, out of Regions far distant, to visite this sepulture, leauing in this place great offerings.

A COMPARISON OF THE LEARning of the Greekes, vnto that of the Egiptians, Chaldees, Persians, Indians, and others.

PLato in his Timæus saith, that the Countrie of Greece, by reason of the temperature of all the seasons of the yeare did bring forth wisemen; and in the fourth of his Common wealth; that the Grecians, by the situation of their countrie, were naturally giuen to the studie of wisdom: attributing in his Menexenus this propertie principally to the territorie of Athens, which he vpholdeth to be most apt for the breeding of good arts; as in trueth there haue bin more Grecians, and namely Athenians learned, and eloquent, then of all the other Nations of Europe. Yet so is it, that the same authour in his Epimonides acknowledgeth, that the sciences came first from the Barbarians to the Grecians, but that they amended and bettered whatsoeuer they receiued of others. And Solon in the beginning of the said Timæus confesseth, that the Grecians vnderstood nothing of antiquitie, in respect of the Egiptians. And affirmeth, that by one of their Priestes it was reproched vnto him: that the Grecians were alwaies children: that there was none in Greece that was old: in as much as they were all yong of vnderstanding: without hauing any opinion taken from antiquitie, nor any hoarie and aged science.

Iosephus against Appion the Grammarian, meaning to shew that we ought not amongst the Greeks to seek for the knowledge of antiquitie; but amongst the Egiptians, and Chaldees, whose Priests were carefull to write histories: saith, that he meruaileth at those which attributed all to the Greekes, therin; it being most certain, that the Greecians came into the world, not onely after it was come to his full groweth, but euen when it was waxing old, and that all their inuentions, maners, lawes, arts, townes, and cities are but new. Herodotus affirmeth, that Diuination and Geometrie, were brought out of Egipt into Greece: and that the Greekes learned of the Babylonians the eleuation of the Pole, the vse of the quadrant, and the diuision of the day into howers. Moreouer, that the Egiptians found out the diuision of the yeare, & diuided it into twelue Monethes, by the knowledge which they had of the starres; wherein it seemeth to him, that they behaued themselues better then the Grecians: for as much as the Greekes, to place the time that was super-abundant, were constrained from three yeares to three, to put betweene them an odd moneth: And on the contrarie, the Egiptians allowed thirtie daies to euery moneth, adioining to each yeare fiue daies, ouer and aboue; in such sort, that the reuolution of the time, came alwaies to one point, and was found good. Herodotus also writeth in his fifth booke, that the Phenicians which came with Cadmus to inhabite Beotia, brought with them many arts & learnings, planting there the knowledge of letters; which the Greekes had not before: And confesseth, that all the Phenicians vsed them before the Grecians; but that sithence by succession of time, the sound of the said letters was changed together with the words. The learned men which went out of Greece into

Egipt, to learne their Lawes and sciences, were Orpheus, Musæus, Melampus, Homer, Lycurgus; and after them, Solon, Plato, Pythagoras, Eudoxus, Democritus, and Inopis, which learned in Egipt, all that made them worthy of admiration. For Orpheus brought therehence the hymnes of the Gods; the festiuals; the punishments, and rewards of the dead; & the vse of statues. In like maner, Licurgus, Plato, and Solon, brought to their common weales, many lawes and constitutions; which they had taken from the Egiptians. Also Pythagoras learned in the holie writings of Egipt, Geometrie, and Arithmetick: together with the transmutation of soules from bodie to bodie. And Democritus in fiue yeares which he spent there, vnderstood many secrets of Astrologie. Likewise Inopis hauing long frequented with the Priestes and Astrologers of Egipt, brought into Greece the knowledge of whatsoeuer the sunne doth; and the course of the other starres: of the Zodiack, and of many other such things.

A COMPARISON OF THE PHILOsophers of Greece, with the Chaldees of Babylon, and the Priests of Egipt.

THe Priests of Egipt, and the Chaldees of Assyria, from their childhood were brought vp, and instructed by their parents in the sciences, the care of all other things being laied apart: and they became by meanes hereof verie learned; aswell for that they were so instructed and taught from their yong yeares; as also because they continued and persevered long therein. But the Greekes did otherwise: for commonly they gaue not themselues to philosophie, vntill they were of good yeares; and did not studie it long: but turned by and by to things of profit. And there were few of them that would bestow their time in philosophie, till they vnderstood it well; but went to other exercises to get gaine. And they were not accustomed to follow that science whereunto their fathers were giuen: but studied at their pleasure, and without constraint many seuerall sciences. But the strangers and Barberians continued alwaies their first exercises: And the Greeks often changing their opinion for their profit, and disputing one against an other of the greatest sciences, made their disciples so vncertain, that they were forced to faile; and to remaine all their life time in doubt: without hauing certaine knowledge of any thing, which was the cause of so many sects, and opinions rising amongst them, the one contrarie, and repugnant to the other.

A COMPARISON OF THE GRECIANS with the Persians, Indians, and the Nomades of Syria and Arabia.

THe Persians in old time contended with the Greekes in matter of armes, and of learning: who surmounted the elegancie of the Greek tongue, by subtil breuitie of speech, being most ingenious to vnderstand all subtilities and

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conueiances of talke; and readie to answere to arguments proposed vnto them: in discoursing conueniently of great affaires, wherof they gaue pertinent resolutions without difficultie, or delaie. They vsed also wise prouerbs, and profound riddels: not that they vnderstood the subtilities of Chrisippus, or of Aristotle; or that they had learned this knowledge of Socrates, or Plato, or Demosthenes; for they neither studied Philosophie, nor Rhetorick: but they did it by the naturall goodnes of their mother wit, and sharp vnderstanding: wherein the Indians were taken to be better then the Persians. And the Nomades of Syria, and Arabia, verie apt and exquisite to find out the trueth, and to refuse falshood: who euen at this time (without hauing giuen themselues to learning) do speake verie sufficiently of Astrologie, alleaging verie apparant reasons of their sayings: which they haue vnderstood by long obseruation, and deliuer them from the father to the sonne successiuely, and augment them continually.

THE ELOQVENCE Of the Greekes.

ELoquence was borne in Athens, where also it was fostered, and bred; and brought vp to his perfection: In somuch, that in that Cittie were seen at one time, ten excellent Orratours; of whom Demosthenes appeared to be the best. As touching strangers; they vsed not any Rhetoricke to circumuent the Iudges; or to turne them from the trueth: but decided the causes by the bills or writings of the plaintife, and defendant, who might make their replication, or rejoinder, without disguysing the deeds with faire words; or cloaking the matter with affections. And when it was needfull to deliberate in counsaile of state on publike affaires, they speak their opinions in few: not holding or troubling the assemblie with affected and tedious words.

THE GREEKE POESIE.

THere is no Nation which hath had more sorts of Poesie; nor more, or better Poets then Greece. For besides the Heroicks which haue written of diuers matters; of warres; of naturall philosophie; Astrologie, Physick, Bucolicks, and Georgicks: there hath bin a great compainie of Tragicks, Comicks, Elegiacks, Lyricks, Iambicks, Dithyrambicks, and Epigrammatists: such as elsewhere haue not bin found the like, sane among the Romains and Italians, who wrote after imitation of them. Of whom shall be spoken hereafter, in comparing them together.

THE GREEKE HISTORIE.

IT is naturall to all Nations, to seeke out their antiquities, and to preserue the memorie of publike affaires: by reason whereof there are histories found euery where. But whereas others haue contented themselues with bare

Annals, or Chronicles, discribing simply the times, persons, places, & affaires; the Grecians haue added thereunto the ornaments of eloquēce. Especially Herodotus and Thucydides, hauing surpassed all others that euer medled with writing of histories: except peraduenture they oppose vnto them Salust, and Liuie, of the Latines; who after them haue worthily acquited themselues in this kind of writing.

THE NOBILITIE OF AVNCIent Greece.

THe Greekes in old time, and namely the Lacedemonians and Corinthians, accounted the Artisans base; as we haue said heretofore: and onely those noble which exercised armes. Herodotus doubteth whether they tooke this custome of the Egiptians, seeing the Thracians, Scythians, Persians, Lydians, and almost all the Barbarians vsed the same. The Egiptians endeuoured to proue, that the Athenians were discended of a Colony of Scytes, a people of the countrie of Egipt; as is told in the Timæus of Plato; and rehearsed by Diodorus the Sicilian: because that in the townes of Greece, the people was diuided into three parts, according to the custome of Egipt. For the first order of the citie was of the nobles, who being giuen aboue all others to the sciences, were the more esteemed; being therein like to the Priests of Egipt. The second was of those to whom lands had bin diuided, and assigned, to thend they might the better giue themselues to armes, for defence of their Countrie; like vnto those of Egipt, who were inuested with fees; and which did wage the souldiers for the warres, at their charges. The third order was of the meaner sort of people, and of Artisans, who being giuen altogether to Mechanicall arts, furnished many necessarie workes for the whole Communaltie.

THE ARTISANS, AND WORKES of the Grecians,

THe Artisans of Greece were no lesse excellent in their workes, then the learned in their professions; and many of them did write of their misteries: of whom the most famous in diuers arts haue bin before recited. Neuertheles, Herodotus in his second Booke, speaking of the Labyrinth of Egipt, and of the Pyramides, saith: that if any one would make comparison, of the buildings, fortresses, & works, which were then in Greece, he should find that they were all of lesse labour and expence, then this labyrinth: And albeit the Temple of Ephesus; and that of Samos, deserued to be reckoned of: yet the Pyramides exceeded tongue, and pen: considering that one of them was equall to all the buildings of the Greekes; and yet notwithstanding, the Labyrinth surmounted the Pyramides. But that the artificial poole of Meris, heer vnto which it was seated, yelded yet greater meruails. Moreouer Diodorus the Sicilian affirmeth, that the best cutters, & carriers of Images that were

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in Greece, learned their measures and dimensions of the Egyptians: who amongst al other nations did not measure the composition of statues by the eie, but did them by compas: to thend that the statue might be made of many and diuers stones gathered into one body, obseruing the measures & proportions. A thing in deed worthy of admiration: namely, that many Artisans in diuers places, should so well agree in one measure, that one onely Image entier, and perfect, should be made by them being separated one from another, sometimes of twenty, sometimes of forty stones.

The end of the fifth Booke.

OF THE POWER, WARFARE, LEARning, Eloquence, Poesie, and other excellence of the Romains.

The Sixth Booke.

WE will now come to the ROMAINS; who in their time obtained the excellence in armes, in learning, and in all workmanships. But euen as after the going of Xerxes into Greece (which put the Grecians in the greatest feare that euer they were) the war hauing had an other end then was expected, they not onely found themselues out of danger, but also got great glory thereby; growing meruailously from that time forward in all felicity, riches, and excellency of all arts: So the Romains after the second Punick warr, and voiage of Hanibal into Italy, which troubled them much, remayning there sixteene yeres with a mighty army, in which time he won many battails on them, and came euen to the gates of Rome, where he might also haue entered, if he had known how to vse the victory: the Romains then being brought to the greatest extremity, that euer they were (being vanquished by the Carthaginians, and seeming to haue giuen ouer the glory of armes vnto them) yet this long, and cruel war hauing taken an other end then was looked for, and the chance being tourned to the aduantage, and honour of the Romains; by their constancy, and good counsaile: from that time forward for the space of three and fiftye yeres (as Polybius saieth) they became exceeding strong both by land and by sea, commanding not onely ouer all Italy, but also ouer the better part of the world; stretching their Empire to the rest of Europe, into Asia, and into Africke; which they made greater then any other that had bin

before, or hath bin after them: increasing in all felicity & aboundance; which togither with idlenes, made the Arts and sciences to come in reputation amongst them: as it had before in Greece. For after they had vanquished, and ouerthrowen the Carthaginians; destroied Numantia, and razed Corinth to the ground; reduced into prouinces, the kingdomes of Macedonia, Bythinia, Suria, Pontus, Cappadocia, Numidia, Mauritania, and Egypt: conquered the Spaynes, and the Gaules: subdued Germanie, and great Britaine; obtained the Lordship of the sea, and Isles thereof: there was not found any more sufficient power to resist them, then that of the Parthians on the East; which seemed to haue parted with them the Empire of the world, possessing seuenteene kingdomes. In so much that sithence that time, both military, and politicke discipline, was better in Italy then it had bin before in any part of the worlde. Eloquence also florished much at Rome, and all arts both liberall and mechanicall, came almost to their perfection. Then liued those great CAPTAINES so much renowned; the two Scipioes, the one surnamed of Africke, and the other called the Asiaticke, Quintus Fabius the great; Marcus Marcellus, who was desirous to haue saued that ingenious Archimedes life, at the siege of Syracusa; Paulus Emilius, Marius, Sylla, Pompeius, Iulius Cæsar: ORATOVRS Cethegus, M. Cato Censorius, Galba, Lelius, the two Gracchi brethren, Carbo, Crassus, Antonius, Hortensius, Cicero, Caluus, Pollio, Messala which lost his wit and memory; Cornelius Nepos, and Fenestella. HISTORIANS, Pictor, Piso, Antipater, Sisenna, Salust, Titus Liuius; and Trogus Pompeius: PHILOSOPHERS and wise men, Tubero, and Cato. STOICKS, M. Varro, and Nigidius. LAWIERS, Quintus Scæuola, Seruius Sulpitius, Gallus Aquilius, Lucius Balbus, C. Iuuencius, Sextus, Papyrius, Aulus Offilius, Aphemius, Varus, C. Titius, Decius, the two Aufidij, Pacuuius, Flauius Priscus, Ginna, P. Celius, C. Trebacius, and Antistius Labeo. COMICAL POETS Liuius Andronicus the first writer amongest the Romains, Cecilius, Plautus, Nœuius, Licinius, Attilius, Terence, Turpilius, Trabea, Luscus, Afranius: TRAGICAL, Accius, Pacuuius, Ennius: SATYRICAL, Lucilius, and Horace, who was also a LYRICK: ELEGIACAL, Ouid, Tibullus, Propertius, Catullus, Asconius Pedianus a GRAMARIAN, Cornelius Gallus, Laberius Plotius, Valgius, Fuscus, the two Gisques, and Furnius: HEROICAL, Lucretius, Macer, Virgil, Manilius, Iulius Firmicus, ASTROLOGERS: Antonius Musa a PHYSICION Vitruuius an ARCHITECT, Ateta a PAINTER: The Italian was alwaies fructifying and increasing til the time of Iulius Cæsar, and Augustus: when as Italy rose to the greatest excelence, that it could attaine, both in armes, in learning, and in all workmanships: wherefrom it fell inconuiniently. Diodorus the Sicilian, Strabo of Crete, Dyonise the Halicarnassean, and Cicero with them, do not only celebrate the perfection of their age; but foresee also the fall thereof at hande: telling howe eloquence being brought from a little and lowe beginning, to her soueraigne excellence,

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waxed olde; and seemed as if in short time it woulde decay and come to nought: as by order of nature it falleth out with all other thinges. Horace witnesseth that in his time the Romains were come to the height of fortune; and that they did all workes better then the Grecians. Seneca writeth that all whatsoeuer Italy may oppose or prefer vnto Greece, flourished about the time of Cicero: and that all good wits which haue giuen light to Latin letters were borne then. Solinus speaking of Augustus, saith that his raigne hath bin almost the onely time wherein armes haue ceased, and good wits, and sciences florished.

To such authority, magnificence, & state came the Romain Empire, whose beginning in deed was small and difficult, but yet miraculous: as promising some greatnes in time to come. And first the generation, birth, and education of Romulus (who by beginning the buildings of the city of Rome laide the first foundation of this estate) was mertuailous. For it is said that his mother lay with the God Mars; and it was then beleeued, that Hercules, was engendred in a long night, the day hauing bin withheld, and the sun staied cõtrary to the course of nature; so was it also beleeued that in the conception of Romulus the sun was eclipsed: and that there was a true coniunction of the Sun with the moone; when Mars (who was a God according to the Pagan credulity) coupled with Syluia being a mortal woman; and that the same happened againe to Romulus the same day that he departed this life, vanishing out of sight when the sunne was in eclypse. And then when he and his brother Remus were borne, Amulius (who had constrained their mother to make her selfe a votarie or Nun, and to vow perpetuall chastity, shutting her vp within the wood of Mars, where she became with child) seeing that they were two, and meaning to make them die, commaunded they should be exposed, and cast forth, and their mother shut vp close: whereof she died. But fortune (which a far off beheld the birth of so great a city) prouided for the two children, by meanes of a kind and gentle seruant, who hauing charge to cast them out, would not put them to death: but laid them on the bank of a riuer, joyning to a faire green meadowe, and shadowed with little trees neere vnto a wilde figgetree: and then a shee-wolfe, which had lately brought forth young ones and had lost them, hauing her teats so full of milke that she was readie to burst, seeking to ease herselfe came to these children, and gaue them sucke; as if she had brought foorth a second time, in being deliuered of her milke. And then the bird which is consecrated to Mars called a hickway or woodpecker comming thither, and approching to them, and with her foote, opening gently the childrens mouthes one after another; fed them with little crommes of her owne food: which being perceiued by the shepheard Faustulus, he caried them therehence, and brought them vp poorely among his beasts, no man knowing who they were; neither that they were the children of Syluia, and nephewes to Numitor, and to the king Amulius. And being after this maner brought vp amongest the shephards, they became strong and hardy: in such sorte that oft times they defended their beasts from being taken

taken of theeues. It fell out that after they had many times done so, Remus was taken, and accused vnto the king of theft, from which he had often kept others; and that it was he which set vpon the beastes of Numitor. And then was he deliuered by the king vnto Numitor to take auengement of him, or to be recompensed by him for the robberies which he had done: who seeing the yong yeres of Remus, and considering well the markes of his countenance, togither with the time, when his daughters children were cast out, began to suspect that he was one of them, by his age so well agreeing thereto. And being in this doubt Romulus and Faustulus came vnto him, by whom he was aduertised of the trueth of all. Then being auenged of Amulius (whom they slew) they placed Numitor in the kingdom, and afterwards founded the citie of Rome. ROMVLVS then the first Prince, authour, and founder thereof, hauing composed it of Countrey people, and neatheards, had many trauailes in doing thereof, and found himselfe intangled with many wars, and many daungers: being constrained to fight with those that opposed themselues to the rising and foundation of this City, and to the increase of this people newly planted. Then afterwards as his nativity, preseruation, and nourishment had bin marueilous, his end was no lesse. For as he spake vnto the people, sodainly the weather was ouercast, and the aire was horribly chaunged; The sunne lost entierly his light, and there were terrible thunders, impetuous winds, stormes and tempests on euery side, which made the cõmon people to hide themselues here and there in corners: But the Senatours kept themselues togither. Then when the storme was past, the day cleered, and the weather become faire, the people assembled againe as before, and went to seeke their king, and to aske what was become of him. But the Lords would not suffer them to enquire any further, but admonished them to honour, and reuerence him, as one that had bin taken vp into heauen, and who thence forward instead of a good king, would be a propicious, and fauourable God vnto them. Moreouer Iulius Proculus, one of the Patricians accounted a very honest man, (who also had bin a great familiar friende of Romulus) affirmed that as he came from Alba he met him on his way, greater and fairer then euer he had seen him, armed all in white armour, bright, & shyning as fire: and that being afrighted to see him in such sort, he asked him wherefore he had abandoned his orphane city in such infinite sorowe? To whõ Romulus answered; *It pleased the Gods, from whõ I came, that I should remain among men, as long as I had remained, & that after I had built a city (which in glory, and greatnes of empire, shall one day be the chiefe in the world) I should returne to dwell in heauen, as before. Wherefore be of good cheere, and say vnto the Romains, that in exercising of prowes, and temperance they shall attaine to the height of humaine power; and as for me I will be henceforth a God, Protector, and Patron of them whom they shall call* QVIRINVS.

The auncients recited many such merueiles, in the which there is no apparance of trueth, endeuouring to deifie the nature of man, and to associate him, with the Gods. It is is very true saith Plutarch, that it were euil, and

wickedly

wickedly done to deny the diuinity of vertue; but yet to mingle earth with heauen were great foolishnes: being a thing most certaine, that after death the soule (which is the ymage of eternity) remaineth only aliue, and retourneth to heauen wherhence it came; not with the body; but rather when it is farthest remoued, and seperated from the body; and when it is cleane and holy, and holdeth nothing any longer of the flesh. Therefore it is not necessary to go about to sende against nature, the bodies of vertuous men with their soules vnto heauen: but we ought to thinke, and firmely beleeue that their vertues and soules, according to nature and diuine Iustice, become saincts of men; and of saints demy-Gods: and of demy-gods (after they are perfectly as in sacrifices of purgation cleansed, & purified, being deliuered of al passibility, and mortality) they become (not by any ciuile ordinance, but in trueth, reason & liklyhood) entier & perfect Gods, receiuing a most happy & glorious end.

But NVMA the second king, succeeding vnto Romulus, had time and leasure to establish Rome, and to ensure the increase thereof, by meanes of the long peace which hee had with all his enemies; which was to Rome as a store-house of all munition for the wars which folowed after: and the people of Rome hauing exercised themselues at leasure, and in quiet and rest, by the space of xliij. yeres, after the wars which they had vnder Romulus; they made themselues strong enough, & sufficient to make head against those which afterwards opposed themselues against them. Considering that in all that time, there was neither plague, nor famine, nor barrennes of the earth, nor intemperatenes of winter or sommer that offended them: as if all these yeres had bin gouerned not by humane wisdome, but by the diuine prouidence. For he gaue out that the goddesse *Egeria* was in loue with him, & that lying with him, she taught him how to rule and gouerne his common wealth. Numa then taking the city of Rome, as in a turbulent tempest, and in a sea tormented, & troubled with the enmity, enuy, and euil wil of all the neighbor nations, and bordering peoples, and moreouer exercised in it selfe with infinite troubles, and partialities; he extinquished and asswaged ewangers, and all the enuies, as euil, and contrary windes: giuing meanes to the people being but newly planted, and scarcely yet established, to take roote and to fasten their footing, by augmenting leasurely in al safety, without wars, without sicknes, without peril, without feare, or any other hinderance whatsoeuer. For in all his raigne there was neither war, nor ciuil sedition, nor attempt of nouelty, in gouernment of the common wealth; & yet lesse enmity or enuy particularly against him; or conspiracy against his person for greediness of rule. And not only at Rome was the people sofmed, & reformed after the example of the Iustice, clemency & goodnes of the king; but in all the Citiesalso roundabout, began a meruailous change of maners: no otherwise then if it had bin a sweete breath of some wholsome and gracious winde, that had breathed on them from the side of Rome, to refresh them: and there stole sweetly into the harts of men, a desire to liue in peace, to labour the earth, and to bring vp their children, in rest and tranquillity, and to serue and honour the Gods.

After

After these two raigned fiue kings at Rome: and in TARQVIN the last, for hate of his pride, and not of the royall authority was the gouernement chaunged: Rome being from that time foorth gouerned by two annuall CONSVLS, and by the SENATE vnder the authoritie of the people.

Then from the Consuls it came to the rule of TEN MEN, from whom it retourned back againe to the CONSVLS. And whereas there were opposed vnto them two military TRIBVNES of equall power: they were within the yere deposed, and gaue place to the CONSVLS. And albeit they vsed in the great affaires of the common wealth to create a DICTATOVR with absolute authority for the time; neuerthelesse the Consulary administration remained still; and vnder it Rome prospered most, augmenting meruailously in power, till it came to the Empire of the world. And it seemeth discoursing by reason on the augmentation therof, that it was guided, and gouerned by the diuine Conduct: and that the true God (though he were not knowen nor worshipped of them,) because of their iustice, prudence, valiance, and good discipline, exalted them: to the end to represse, or to chastise the great, and exceeding vices raigning at that time, amongst many nations. It was hee that fauoured them continually, by land, by sea, in war, and in peace; against the Italians, against the Greekes, against all strangers and Barbarians; giuing them meanes to ioine trophees to trophees; tryumphes vnto tryumphes; and conquest vnto conquest; of kingdoms subdued, nations ouercome; Islandes and Continents brought vnder subiection: which came all vnder the shadowe of the greatnes of this Empire. He permitted that by one onely battaile Philip of Macedony should be chased away; That by one onely blow Antiochus should yeld them Asia; That the Carthaginians by one only ouerthrow should lose Lybia; That POMPEY at one aduenture, and one onely voyage should conquer them Armenia, the kingdome of Pontus, Syria, Arabia, the Albanians, the Iberians; and euen to the hill Caucasus, and to the Hircanians; and to the Ocean which enuironeth the world; which at three seuerall times, and three diuers places saw him victorious: that he should represse, and beate backe the Nomades in Africk, euen to the bankes of the meridional Ocean; that he should subdue Spaine, which was reuolted with Sertorius, euen to the Atlantick sea: and should pursue the Kings of the Albanians, euen to the Caspian sea. That IVLIVS CESAR should ouercome the Gaules, which had gon beyond the Romains in military glory, taken, and burned Rome; possessed Italie; and who for a long space of time constantly defended their liberty: in such sort that where the Romains assailed others for glory, they made warr against the Gaules for their safety, and conseruation. God I say caused Hannibal, to run and consume out of Carthage into Italie, euen as an impetuous raging streame; permitting that by the enuy, and malignity of his enuious fellow citizens, no reenforcement nor succour shoulde bee sent him from his countrey. He permitted that the armies of the Cymbrians, and of the Teutons

should

should be separated by great distance of places, and times; to thend that MARIVS might be able to fight with them, and to ouerthrowe them both one after another: and to hinder that CCC. thousand fighting men should not ioyne togither at the same time to ouerrun all Italy with inuincible mein, and forces vnresistable. He permitted that Antiochus should hold him still, whiles they had wars with Phillip; and that Phillip hauing bin already beaten, should dye when Antiochus was in danger of the losse of his estate. He permitted that the Bastarnick, and Sarmatick wars should hold the king Mithridates occupied, whiles the Marsick warre burned, and foraged Italy: That Tigranes, whiles Mithridates, was strong and mighty, should distrust, and enuy him; which kept him from ioyning with him: and afterwards when he was ouerthrowen, should gather vnto him, that he might also perish with him. He permitted that the Romains after the great discomfiture which they had receaued of the Gaules neer to the riuer of Allia, should retaine themselues; and that the said Gaules besieging the Capitoll, and hauing surprized it by night should bee discouered by geese: without which warning, both the place, and the estate, had bin lost. He permitted that Alexander the great should die before he came toward the west: who being eleuated by many great victories and glorious conquests, began already to darte the flaming beames of his armes euen into Italy. In such sorte that all these hinderances being taken away by the diuine permission, the Romains had meanes to growe; and with time to establishe an Empire of greater compasse both by land and by sea, then any whereof there is any memory, and at whose incomparable power Plutarch admiring in the raigne of Traian, thought, vertue and fortune (which ordinarily doe neuer agree togither) had with one accord accomplished the greatest and goodliest worke, that euer was amongest men. For whereas the greatest potentates, and Empires that had bin amongst men, were chaunged according to the occurrences, and stumbled one at the other; for as much as none of them was great enough to commaund all the rest: and that neuertheless all of them desiring it, there was a straunge motion, and wandering agitation, and a vniuersall inuasion of all in all thoroughout the worlde; vntill such time as Rome comming to take force, and increase, and to tye and binde vnto it on thone side other peoples, and neighbour nations; and on the other side Lordships, Kingdomes, and principalities of straunge and farre princes beyond the seas; the principall thinges began to take firme foundation and assured establishment: because the Empire was finally reduced into peaceable order, and growen to such greatnesse of estate, that nothing could fall; by reason that vertue raigned in them that guyded this great worke vnto perfection; especially in IVLIVS CESAR, and AVGVSTVS, who surpassed all the rest that were either before, or after them in felicity, power and glory.

For first of all who so will compare vnto IVLIVS CESAR, all the

Fabians, Scipioes, Metelles, and those of his time, or somewhat afore him, as Sylla, Marius, the two Luculles, and Pompey himselfe, whome Plinie dareth to compare, not onely with Alexander the great, but with Hercules, and Bacchus; recounting the victories happely obtained by him in all partes of the worlde, with his titles and tryumphes: Hee shall finde that the deedes of Cæsar, in all military vertue, and precedence in matter of warre, surmount them all entierly: the one in the vneasinesse of the places where he made his Conquests; the other in the largenesse and circuit of those countries, which hee added to the Romain Empire; another in the multitude and strength of the enemies whom he defeated; another in the roughnesse and sharpenesse of men with whom he had to deale; whose manners hee afterwardes polished, and softened; The other in clemency towardes those whome hee had taken; another in liberality, and great benefice towardes those which fought vnder his charge in the warres: and all of them in the number of battailes which hee wan; and multitude of enemies which he slew in battaile. For in lesse then ten yeares (which the warres of the Gaules endured) hee tooke by assault or by force eight hundred Townes; subdued three hundred nations; and having had many times in battaile before him three Millions of armed men; he slew one Million of them, and tooke as many prisoners. Moreouer he made himselfe so well beloued of his people, who were so earnestly affectioned to doe him seruice; that albeit they were but as other men when they fought for any other; yet when the question was of the honour or glory of Cæsar, they were inuincible, and ran headlong on all daunger with such furye, that none was able to abide them. And being borne to do all great things, and his hart being by nature desirous of great honour, the prosperous of his passed prowesses, and conquestes, did not inuite him to be desirous to enioy in peace the fruict of his labours: but rather kindeled him, and encouraged him, to bee willing to vndertake others, engendring alwaies more and more, an ymagination in him of greater enterprises and a desire of newe glory; as if that which he had already had bin wasted and worne out. Which passion was nothing else but a iealousie and emulation of himselfe, as if hee had bin some other man; and an obstinate desire alwaies to ouercome himselfe: the hope of that which was to come fighting still with the glory of what was passed; and the ambition of that which hee desired to doe, with that which hee had all ready done. For hee had purposed, and already made preparation to goe fight against the Parthians, and after he had subdued them, to passe thorough Hircania, and to enuiron the Caspian sea, and the mountaine Caucasus; and returning to win the kingdome of Pontus, that hee might afterwarde go into Scythia, and hauing ouerrun all the Countrey and bordering prouinces of great Germany, and Germanie it selfe, to retourne in the end thorough Gaule into Italy, and so to spread the Romaine Empire round about: in such sorte that it

shoulde on eche side be bounded with the great Ocean. That great fortune, and fauour of heauen, that had accompanied him all his life long, continued in the auengement of his death; pursuing by land, and by sea, all those which had conspired against him: insomuch that there remained not one vnpunished of all those, which either in deed or in counsaile, were partakers of the conspiracy of his death. But of all things which haue happened to men on earth, the most wonderfull, was that of Cassius; who after he had bin defeated, & lost the day in the battaile of Philippi, slue himselfe with that very sword, wherewith he had stricken Cæsar. And of those which happened in heauen the great comet which appeared, was euident for seuen nights continually after his death: and shortly after also the darkening of the light of the Sunne, the which in sight of all that army arose alwaies pale, and neuer with his sparkling and shyning brightnesse; whereby his heate was also very feeble, annd weake; and the aire consequently all the yeare long very darke, and thicke by reason of the imbecillitie of the heate which could not resolue, and clarifie it: which was the cause that the fruictes on the earth remayned vnripe and vnperfect, perishing before they were rypened, by reason of the coldnes of the aire. But aboue all, the vision which appeared to Brutus, shewed euidently that the slaughter was not acceptable to the Gods: Suetonius also witnesseth that at *Capua* was found in the sepulchre of *Cæsar* a Tablet of brasse, signifying the death of Iulius, the manner howe he shoulde die, and be slaine: which sepulcher, and tablet had bin made a thousand yeres before. The people sorowed much for him after his death; because he was most skilfull and experienced how to rule: and caused his body to be brought into the midst of the market place, building a Temple for him neere vnto the place where he was buried, and worshipped him as a God.

OCTAVIAN his nephew, and successour, had such hap, that of a simple Citizen, or Knight of Rome, hee obtained the Empire of the whole worlde; which he ruled about fiftie and five yeares, being whiles he liued, and after his death honoured as a God: by consecrating of Temples vnto him, erecting of Statues, and ordayning of Priestes with great foundations to doe seruice there. Before he was borne, it was foretolde by Iulius Marathus vnto the Senate and people of Rome, that nature shortly would bring them forth a King. And P. Nigidius a very learned Astrologer and Philosopher, hauing knowen his natiuity, affirmed that there was a Lorde of the worlde borne. Which Cicero forelawe in a dreame, seeming vnto him that the children of the Senatours were called vnto the Capitoll; because Iupiter had appointed to shewe which was he, that should one day bee head and Prince of Rome. And that all the Romaines of a great desire which they had to know who he should be, were all come round about the Temple; and that all the children were likewise attending there in their purple garments: vntill that sodainly the gates of the Temple were opened, and then the children arose one after another, and passed along

before the statue of Iupiter, who looked vpon them all saluing the young Cæsar, to whom when he passed before him, he reached out his hand, and said; *Ye Romaine Lordes, this child here is he that shall make an end of your ciuill warres when he commeth to be your head*. It is said that Cicero had this vision while he slept; and that he imprinted surely in his memory the forme of the childs countenance, but that he knew him not: And that on the morow he went of purpose into the field of Mars, whither the yong folke were wont to goe to play and sport themselues; where he found that the children hauing ended their exercises, were returning home-ward: and that amongest them the first which he perceiued, was he whom he had seen in his dreame, and he remembred his fauour well. Whereof being yet more astonished, he asked him whose child he was; who answered that he was the sonne of one Octauius, a man not much renowned, and of Actis, the sister of Iulius Cæsar: which Iulius Cæsar hauing no children made him by testament his heire, leauing him his goods, and his house. It is told of him that soone after he began to speake being not farre from the citie in a house of his fathers, where the froggs did nothing but crie and trouble men with their noise, he commaunded them to cease and be still; which they did, and neuer afterwards were heard in that place. He was a gentle, gracious, and ciuil personage, proper, comely, and faire throughout all his body: But especially his eyes, which shined as faire starres when hee moued them. In such sort that they which looked on him, wished as at the sun-beames: And when a certaine Souldiour turning away from his face, was asked why he did so, hee answered because hee could not abide the shyning of his eyes: and wee doe yet doubt that there bee from aboue certaine personages ordained to rule and command ouer mankinde, and to do great and strange marueiles.

But IVLIVS CESAR hauing ouercome his Citizens, made himselfe the first Monarch of the Romain empire: to whom Augustus succeeded, who gouerned it most happely after he was absolute Lorde thereof. In such sort that there is not found any time wherein it hath bin so wealthy, and well ordered, and established in peace, and obedience as it was in his time. And according to the forme of gouernance, which he brought into the state of his house, the traine of his Court, into the Senate, or counsaile, the course of Iustice, managing of his reuenewes, administration of prouinces, entertainment of forces both by sea, and by land, that Empire long maintained it selfe, and prospered marueilously thereuith. Being then in his greatest glorie, and power, hee held first of all in the Britaine Ocean many parts, and on the other side from the pillars of Hercules, all the Ilandes and Portes, peoples and Nations which are in this Sea, as farre as it is nauigable, on the one side, and the other. Of which Nations the first on the right hande, are Mauritanians bordering on the Sea; likewise the Countrey of Lybia, euen as farre as Carthage: After them hygher, and farther of the Numidians, and the Countrey of Numidia,

and

and beyond them all the rest of Lybia, which stretcheth out vnto the Syrtes; togither with the City of Cyrene. Then are the Marmarides, the Ammonides, and those which hold the marish of Marienna; & consequently the great citie of Alexandria; togither with all the whole countrey of Egypt euen to the easterly Ethiopia: and going downe along the riuer of Nile by Pelusium vnto the sea. And after retourning along the banke thereof, the countrey of Sudia, Palestina; and yet higher, a part of Arabia, and the Phenicians; and farther into the land the Cilisyrians bordering on the riuer Euphrates. Farther on the sea, the Palmyrians amongest sandie deserts which are on the said riuer of Euphrates; And yet farther the Cilicians neighbours to the Surians; and the Cappadocians with a part of Armenia, the lesser: Moreouer all the nations dwelling neer the sea Euxinus all along the coast. In regard of mediterranean, or vpland countreys towards Armenia the great; the Romains ruled not ouer them, neither imposed any tribute on them: but gaue and confirmed their kings vnto them. Therehence comming from Cappadocia & euen to the Ionian sea is the great Chersonesus, in the which are on the right hand the prouinces, and nations of Pontus, and Propontida, of Hellespont, and the Egean sea: On the left hand, the sea of Pamphylia, and of Egypt. And beyond those the Pamphilians, Lycians, Phenicians, and Carians euen to Ionia; Moreouer the Galathians, Bythinians, Phrygians, and Mysians being aboue the Pontick sea, and farther into the maine land, the Pysidians and Lydians: al which nations were subiect to the Romains. And passing yet farther by Hellespont, they ruled ouer the Mysians dwelling in Europe: and the Thracians on the sea Euxinus. Neer vnto the countrey of Ionia, there is the gulfe of the Egean sea, and that of the Ionian; then the sea of Cilicia, and the Tyrthen sea, reaching euen to the pillers of Hercules: within which reach, which is from Ionia, vnto the Ocean sea, there are many nations and prouinces which were subiect to the Romains: that is to say, the whole countrey of Greece, Thessaly, Macedony, and all the other quarters belonging to the prouince of Thrace; the Illyrians, Peonians, and the territory of Italy; which is for the most part enuironed with the Ionian, & Tyrrhene seas; and stretcheth it selfe by land vnto the countrey of the Gaules, hauing on the one side the mediterranean or midland sea; on another the northern Ocean; and on thother the riuer of Rhene: and yet farder is all the countrey of Spaine, all along the Atlantick sea, euen to the pillars of Hercules. In regarde of those which are farther into land; they passed not into that part of Africk which hath on the one side the west Ethiopia; & on thother the desert countrey of Lybia: which is not inhabited for the exceeding heate, and hath nothing but monsters, and wild beasts, vnto the East Ethiopia. These were the limits of the Romain Empire on the side of Ethiopia, and of Africk. On the side of Asia the riuer Euphrates, the mountaine Caucasus, the beginning of Armenia the great, and the Cholches dwelling neer the sea Euxinus, & the rest of the Euxine sea. On the side of Europe the riuers of Rheine, and of Danubius: wherof the one that is the Rhene entreth into the Ocean; the other into the Euxin sea. And not-

withstanding the Romains also ruled ouer some nations dwelling aboue the Rhene; and ouer the Gethes which dwelled beyond Danubius; and were called Dacians. Touching the Iles: all those which are within the mediterranean sea, which are called Cyclades, Sporades, Hyades, Echinades, Tynhenides; or others whatsoeuer they are, about Lybia, Ionia, Egypt, or elsewhere on the sea, which the Greeks call the great Islands; as Cypres, Candie, Rhods, Lesbos, Euboe, Sicilia, Sardignia, Corsica, Maiorca, Minorca; and all other great or litle were subiect to the Empire of Rome: And on the coast of the northren sea, they held vnder their obedience, the greatest, and the best part of the Isle of Britayne.

So many nations, & prouinces did they subdue vnto their obedience, by order of discipline, good counsail, strength, courage, vertue, pacience, and perseuerance of the Italians; when they taught to fight with the best military discipline in the world; which they vsed in rising, incamping, marching, & fighting, wel armed & ordered; resolute to ouercome, or to die. Especially the footmen, in which they had more confidēce, then in their horsemen; foūding their principal strength on them. Then for the maintenāce of their Empire, & safery; they had 200000. men ordinarily intertained; xl. thousand horse, CCC. Elephants apt for war; two thousand Chariots furnished; and ouer and beside iij. hundred thousand harnesse of prouision: which is for their force on land.

Touching that on the sea, they had about two thousand ships; a thousand and fiue hundred galleis, of fiue, and sixe oares, with furniture accordingly; eight hundred great Vessels for pompe, and to cary their Emperours gusded, and richly wrought, both at the forecastle and sterne: an inestimable quantity of gold, and siluer in treasure; hauing almost an infinite reuenew, consisting in yerely rents, in customes, and subsidies; and in tributes which we call taxes, and tallages: which they leuied, on so many Countries, lands, and Seigniories. Of which reuenew it is not possible to make any certaine estimate, or accoune; no more then of other Empires and kingdomes absolute: wherof the reuenewes increase or diminish, according to the disposition of their affaires; and will of the Soueraigne Lords, imposing and taking away subsidie at their pleasures.

Such was the excellēcy of the Romains in arms. Touching that of *Learning*, CICERO without controuersie deserueth to be the first named amongst them: who giuing himselfe to ymitation of the Grecians; hath represented in his writings the vehemency of Demosthenes, the abundance of Plato, and good grace of Isocrates: hee not onely got by studye that which was excellent in eche of them; but of him selfe also hath produced many vertues, or rather all, by the most happy felicitye of his immortall vnderstanding, borne by some guift of the diuine prouidence, to the end that Eloquence in him might showe all her forces. For who coulde teache more dilygently, or moue more earnestly; who was euer more pleasant? in such sort that one woulde thinke that he obtained that which he intreateth by force. And albeit by his vehemencie he transporteth the Iudge; yet seemeth he

not

not so he drawne himselfe: but to followe of his owne accorde. Moreouer, there is such authority in whatsoeuer he saith, that it seemeth a shame to gainsay him; not bringing with him the diligence of an aduocate, but the testimonie of a witnes, or of a Iudge: all these things notwithstanding flowing from him without constraint or labour, amongst the which each of them striuing particularly, yet with great difficultie excelleth each other. And there appeareth in his speach a happie facilitie, goodly to heare. Wherfore he was not without cause accounted by those of his time to raigne in iudgements, and hath gotten amongst posteritie the name, not of a man, but of eloquence. Plinie giueth such testimonie of him. But what errour were it for me (saith he) to omit thee M. Tullie, or what excellent praise shall I giue thee? but euen that which hath bin bestowed on thee, by the common voice, and vniuersall suffrage of all the people of this nation: in taking out of all thy life, the works onely of thy Consulship? when you spake, the Tribunes refused the law Agrarie: that is to say, their foode and sustenance. When you perswaded, they pardoned Roscius, the author of the law Theatral. When you perored and pleaded, it was permitted vnto the children of banished persons to seeke for honours, and magistracies. Catiline flyeth from thy wisdome; Thou hast proscribed and banished Mark Anthony: I salute thee the first that hath bin called the father of the Countrie; the first that hath deserued in a gowne, the triumph of the Crowne of lawrell, by speaking well; parent of the Latine language, and elegancie: and (as Cesar the Dictator was wont to say of thee) hauing the prerogatiue of all triumphes: for as much as it is more to haue aduanced the bounds of the Romain learning, then of the Empire.

The same Plinie writeth thus of M. VARRO. The statue of him alone whiles he liued, was placed by Asinius Pollio, in the librarie, which he first of all others erected, of the spoiles gotten of the enemies; which I esteeme no lesse glorie, proceeding of a principall Oratour and Citizen, in that multitude of good wits that then was; and giuing this crowne to him alone: then when Pompey the great, gaue him the nauale Crowne, for hauing wel behaued himselfe in the warre against the pirates, where he was his Lieutenant. Cicero dedicating to him his first Academick, saith: Thou hast declared the age of the Countrie, the descriptions of time, the rights of holy things, and of Priests; the discipline of peace, and of warre; the situation of Countries, and places; the names, kinds, offices, and causes of all, both diuine and humane affaires; bringing great light to our Poets, and generally to Latine words, and letters: and hast in many places begun Philosophie enough to awaken men, though little to teach them. And in his second Philippick, M. Varro (saith he) would that this place should be the house of his studies: what matters were handeled therein, and what written? The rights of the people of Rome, the monuments of the auncestours, the reason and doctrine of all wisdome. And writing vnto him in his Epistles, he saith: I haue alwayes esteemed you a great personage, especially that in these troubles are almost alone in quiet; and receiue the fruites of learning,

which

which are great, considering and weaning of things, the vtilitie and delectation whereof ought to be preferred before all the actions, and pleasures of theis others: Surely I account this abode, which you make at Tusculum to be the true life; and would willingly leaue all riches to all men, that it might be permitted me without any hinderance, to liue after this maner. Lactantius dareth to affirme, that there was neuer any more learned amongst the Greeks and Latins. S. Augustine calleth him the sharpest of all men, and without doubt the most learned: who hath read so many things, that it is a wonder he had any leasure to write of ought, and yet hath written so much, that it is scarce credible, that any one could read it all: for he wrote CCCCXC. bookes. Also, who hath more curiously searched out this then Marcus Varro, or more learnedly found it, or more attentiuely considered it, or more subtilly distinguished it, or written more diligently and fully of it? who albeit he be not so sweete in speach, aboundeth notwithstanding aswell in knowledge, and sentences, as in all doctrine, which we call secular, and they liberall: he can aswell teach the studious of things, as Cicero delight the curious of words.

Cicero, in his booke of the world, giueth such testimonie of P. NIGIDIVS: This personage was adorned with all liberall arts, and a diligent searcher of things which were hidden, and folded vp in nature. And I account thus of him, that after the noble Pythagorians, whose discipline was in a maner extinct: hauing florished many yeares, in Italie and Sicilie, he hath renewed it.

The same Cicero saith of SERVIVS SVLPITIVS a Lawier: his admirable, incredible, and almost diuine knowledge in exposition of the lawes, and declaration of right and equitie, shall not be forgotten. If all those which euer in this Citie had vnderstanding of the Lawes, were assembled together in one place, yet were they not comparable to Seruius Sulpitius: for he was not so well seen in law, as in Iustice, wherefore he referred alwaies to facilitie and equitie, the deeds proceeding of the rule of right, and of the Ciuile Law: And did not take so much paines to set downe the actions and pleadings of causes, as to take away the doubts of matters and difficulties of controuersies.

The same Cicero of GALLVS AQVILIVS, an other Lawier; I say one could not to much esteeme the authoritie of such a man, whose wisdome the people of Rome hath knowen, in taking heed to himselfe, and not in deceauing of others. Who did neuer seuer the reason of Law from Equitie, who so many yeares hath readily imployed his wit, labour, and fidelitie for the good of the people of Rome: who is so iust, and so good, that he seemeth to be a Lawier by nature, and not by discipline, so learned and prudent, that he seemeth to be not onely a naturall knowledge, but also a certain goodnesse of the ciuile Law: whose vnderstanding is so good, and such his fidelitie, that whatsoeuer is drawen from thence, is found to be pure and cleere.

Before this time the Latine Poesie was rude, which was then polished, and

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brought to perfection, especially by VERGIL; whom Quintilian witnesseth, among all the Heroicke poets, both Greeks and Latins, to haue come neereſt vnto Homer: in whom notwithſtanding he acknowledgeth, that there was more of nature. Theſe are the moſt notable perſonages that floriſhed then both in armes, and learning.

But IESVS CHRIST defaced all their excellencie, who in the raign of Auguſtus, diſcending out of Heauen here on earth, and clothing himſelfe with the ſhape of a man, was borne of the Virgin, and came forth of her wombe, both viſible Man, and God inuiſible, promiſed by the Law, and the Prophets; the maſter of trueth, and cleanſer of Idolatrie; corrector of malice, and renewer of our depraued nature: to thend, to reſtore ſuch as beleeued in him to their auncient puritie, and innocencie; corrupted by the forfaiture of the firſt man. He gaue ſight to the blind; ſpeach to the dumbe, ſtraight going to the lame; healed incurable diſeaſes; caſt out euill ſpirits; fedd with fiue loaues, and two fiſhes, fiue thouſand perſons; turned water into wine; went ſafely on the waters, as on the land; commaunded the ſea, the winds, and the tempeſts; raiſed the dead to life; and liued himſelfe againe, after he had bin wrongfully crucified, and killed by the Iewes. By which miracles he ſhewed himſelfe to be the ſonne of God: eſtabliſhing his Church and chriſtian Religion, in ſteed of the Moſaical, and Pagan. Which hath alreadie endured more then fifteene hundred yeares, and ſhall neuer haue end; hath paſſed alreadie to the Antipodes, and hath bin manifeſted to the Eaſt and Weſt Indians; yea, euen amongſt the ſauages lately diſcouered towards the South, which before were vnknowen to all antiquitie: and among the farthеſt people of the North, by meanes of the Sueuians, and Moſcouites. Inſomuch, that at this day we may affirme, that his word hath bin heard in all parts of the habitable earth; as he had ordained vnto his Diſciples, enduing them with the grace of the holy Spirite, and power, to do miracles, as he had done before, and with the gift of tongues; with perſeuerance, pacience, and conſtancie, againſt all tormentes and perſecutions. A thing indeed admirable, and the like whereof neuer happned to any King, Law-maker, or Philoſopher, Grecian, or Barbarian: who contented themſelues to ſet downe, and cauſe to be receiued in their countrie, and language, the inſtitutions and Lawes, which they eſteemed good and profitable. But Ieſus Chriſt, not as a mortall man, ſeruing himſelfe with poore fiſhermen for his Diſciples: (whom he would haue from that time forward to bee fiſhers of men) hath manifeſted his Goſpell by them thorough out the whole world; and before all people: inioyning them to ſhew from him, the true way of ſaluation; and of beleeuing in GOD the Creatour of all thinges. Such was the progreſſe and aduſtuncement, which they made in their miniſterie; that in a little time they induced the Nations by their preaching, to leaue their auncient idolatries, and to receiue Chriſt as GOD: they eſtabliſhed ſchooles, and auditories of the Chriſtian doctrine: and then were Temples buylt to the Apoſtles, and Martyrs, in the moſt famous Cities

Cities of the world, at Rome, Alexandria, and Antioche, thorough out Egipt, and Lybia, Europe, and Asia. Beginning then, when the Romain power was come to his soueraign greatnes, and glorie, vnder Augustus the peaceable ruler of innumerable Nations; when the kingdom of Egipt was extinguished, which had endured almost time out of mind; and the nation of the Iewes, brought vnder bondage and subiection; and the Lordships of the Syrians, Cappadocians, Macedonians, Bythinians, Grecians, Illyrians, Africans, Spaniards, and Gaules, were vnder the Romaine Seigniorie: which we must think did so fall out, by the diuine prouidence of God, to the end to make the same worke the more easie; which otherwise must needes haue bin verie difficult: if all these Nations had remained in diuision and discord. But by meanes of the vnion of them vnder one great Monarchie, they accomplished with lesse feare and danger their proposed enterprise: God preparing them their way, and bridling the harts of the superstitious, by the terrour of that most mightie Empire. Cornelius Tacitus writeth, that such had bin the perswasion of men, that it was contained in the auncient learning of the Priests, that about this time the East should preuaile, and that such as came out of Iewrie should raigne: which was verified in the spirituall raigne of Iesus Christ, whose Ghospell, doctrine, and religion, hath bin preached thorough out the world.

God then seeing malice infinitely increased, and the worshipping of false Gods dispersed thorough all the whole world: in such sort, that his name was alreadie almost out of the memorie of men; and that the Iewes themselues (to whom onely his diuine mysteries had bin reuealed, and promises made of his holy alliance) giuen ouer to vaine superstitions; hauing left the true Religion; whereunto they refused to returne, being reprehended, and admonished by the Prophets: at this time ordained for the redemption, he sent his sonne, the Prince of the Angells vnto men, to thend to diuert them from wicked and vaine worships; and to induce them to know, and to reuerence the true God, bringing back their soules from folie vnto wisdom, from iniquitie to iustice, and from impietie to a right beleefe. Such and so notable at this time was the mutation both in gouernment, and in Religion.

BVT as the Romains were climed to the top of humane power and wisdome, by labour & industrie: so were they straightwaies corrupted by riches, and ouermuch libertie; degenerating from the former integritie, prowesse, learning, and eloquence: Whereof I can not render any better reason then by their owne authours, men of good credit, and authoritie. To thend (saith Seneca) that ye may vnderstand, how much the wits of men do euery day decay; and by I know not what iniquitie of nature, and procliuitie vnto vice, eloquence is gon backe: All whatsoeuer the Romain eloquence hath to oppose vnto proud Greece, it florished in the time of Cicero; All the good wits which brought any light vnto our studies, were borne then. Sithence that time it hath alwaies impaired: either by the loosenes of the time, which is most pernitious vnto good wits; or that the reward which was proposed for

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so goodly a thing being lost, all the trauaile and paines hath bin bestowed on dishonest exercises; or els by some destinie, whose cruious law is perpetuall ouer all things; so that being come to the highest, they returne to the lowest, faster then they were vp. The good wits of slouthfull youth doe languish, and do not applie themselues to any honest exercise. Slouth, and negligence, and dexteritie in things that are pernitious (which is worse then either sleepe or negligence) haue possessed their mindes. The delight of singing and dauncing holdeth the effeminate, and of dressing their haire, and fitting their speach vnto womanish dalliance, and exceeding of women in corporal delicacies, and tricking themselues with vncleane cleanlynes: which is the braverie of our youth. Who is there among the yong folkes ingenious, or studious enough, or rather man enough? Being softned and effeminated; they remaine of necessitie as when they were first borne; corrupting the chastitie of others, and negligent of their owne. The Gods will not suffer so much euill, as that eloquence should come to such people: which I would neuer so much admire, if she did not make choise of the minds on which she bestowed her selfe. Cornelius Tacitus writing of famous Orators saith: Tell me the cause why we are so farre from the former eloquence, since it is but six score yeares from the death of Cicero to this present. And a little after; who knoweth not that eloquence, and the other arts are fallen from their auncient glorie, not for want of men; but by the slouthfulnes of youth, and negligence of parents, and ignorance of teachers, and forgetfulnes of the auncient customes. Which euils being first begun in the Citie, haue bin edisoones dispersed therough Italie: and all the prouinces. The eloquent men of this time commit foule, and shamefull faults in euery woord of their ordinarie speach shutting vp eloquence into litle sence, and smal sentences, as if she were banished from her kingdome: Whereas in times past, being richly deckt with all arts, she filled the breasts; now being clipt, and curtailed, she remaineth without ornament, without honour; and as if she were without ingenuitie, and is learned but as some base discipline. This we account to be the chiefe, and principall cause, why we are so far gon backe from eloquence. And the same author againe in the xxij. of his Annales saith: Before, the affaires of the people of Rome, were written with like eloquence, & libertie; but sithence the battaile of Actium that the benefit of peace required all things to be reduced vnder the power of one; then ceased these great wits, and the trueth was vtterly lost: first by ignorance of the state of the common wealth, which was straunge vnto them; then by flatterie, or hatred of those that ruled. Plinie in his second booke; I meruaile (saith he) that the world disagreeing, and being diuided into kingdoms, that is to say, into parts, so many persons haue imployed themselues to search out things which are so difficult to find. In such sort, that at this day euery one in his countrie knoweth some thinges more truely by the bookes of such as were neuer there, then by aduertisement of the originaries. And now that we inioy so happie a peace, and haue an Emperour

that taketh so great pleasure in the sciences, and in new inuentions; men are so far off from inuenting any new thing, that they scarce learne the inuentions of the auncients. The rewards were not then bestowed in greater abundance by the greatnes of fortune, and yet more men imployed themselues in searching out of these things, not expecting any other reward then to help their posterities. But mens maners are waxen old, and not the rewards. And the sea being open on all sides, and safe landing in all coasts, many do nauigate, but it is to gaine, and not to learne: whiles the mind being blinded, and altogether giuen ouer to auarice, doth not consider that it may more surely and safely be done by learning. The same Authour saith in his thirteenth booke, As the world is communicated by the maiestie of the Romaine Empire, who would not think the life of man accommodated by the intercourse of things, and by the societie of a happie peace? And yet notwithstanding, there are found but few which know that which the auncients haue left: So much the greater was their studie, and their industrie more fertile. About a thousand yeares past, shortly on the beginning of Letters, Hesiodus gaue precepts vnto husbandmen; who hath bin followed of many, which hath increased husbandrie amongst vs: for asmuch as it is good to consider, not onely that which hath bin sithence inuented, but also that which the auncients inuented before; the memorie whereof is lost by our sluggishnes: whereof we can alleage no other causes, then those that are publick of the whole world. Surelie, other customes are come in sithence, and mens wits are busied about other exercises: They are onely giuen to questuarie, and gainfull arts. Before, the Empires of nations were shut vp in themselues, and therefore were they constrained by the necessitie of fortune, to exercise the gifts of the mind. Innumerable Kings were honoured by the Arts; and preuailed by them, thinking by them to obtaine aide, and immortalitie: wherefore both the rewards and works abounded. The inlargement of the world, and pleinie of things, hath bin hurtfull to posteritie. Sithence the Senatour began to be chosen by his reuenew, the Iudge to be made by the reuenew, and that nothing hath so much commended the Magistrate and Captain, as his reuenew: Since that corrupting bribes were authorized, & the purchase of offices became very gainfull, & that the only pleasure was in possessing much: the prises of life are vanished, and the arts called liberall, of the great benefit of libertie haue fallen out to the contrarie: and men haue begun to profit onely by seruitude, and slauerie; some worshipping of it in one sort, and some in an other: yet all notwithstanding, aspiring to the same hope of profiting. The chiefest haue rather respected the vices of an other, then their owne vertues. Wherfore pleasure hath begun to liue, and life is perished. And the same in his xxv. booke, I can not sufficiently admire the diligence of the auncients, who haue left nothing vnsearched, and vnexperimented; not retayning to themselues, that which they knew to be profitable to posteritie: on the contrarie, we indeuour to hide, and to suppresse their labours, & to depriue those good things of life, which are gotten by others. So certainly do they hide it, which

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know any thing; being enuious of others: And teaching it vnto none, do think thereby to authorize their knowledge. So far are these maners from inuenting any new thing, wherwith to be helpful to life: the chiefest and soueraine labour of good wits being come vnto this; to reserue to themselues the deeds of others, and to let them perish.

Which is not to say, that there haue not bin sithence any learned, and eloquent men: but that they are much differing from the former in proprietie, puritie, facilitie, and elegancie of speach; not comparable to them in vnderstanding, indgement, and knowledge. As in Italie, Seneca called by the Emperour Claudius, sand without lyme, and a besome vnbound: The two Plinies; the Vnkle accounted the most learned of his time; and the Nephew a famous Oratour; who were men of great credit, and authoritie. Tacitus and Suetonius *Historiographers*. Lucan, Persius, Sylius Italicus (who was Consul the last yeare of Nero) Statius, Iuuenal, and Martial, *Poets*. Cornelius Celsus, exercised in all sciences. Quinctilian a *Rhetorician*. Aulus Gellius, Iulius Hyginus an *Astrologer*. Polemon, and Scaurus, *Grammarians*. Aburnius Valens, Tuscianus, Vindius, Verus, Vlpius, Marcellus, Arrianus, Tertullianus, Saluius Iulianus, L. Volusius, Mecianus, Papinianus, and his auditours, Vulpianus, Tarnucius, Palernus, Macer, Terentius, Clementius, Menander, Arcadius, Rufinus, Papyrius, Fronto, Anthius, Maximus, Hermogenianus, Africanus, Florentinus, Triphonius, Iustus, Callistratus, Venuleius, Celsus, Alphenus, Sabinus, Ælius Gordianus, Triphonius, Proculus, Modestinus, Pomponius, and Africanus, all excellent *Lawiers*.

In GREECE, ASIA, and ALEXANDRIA of EGIPT, Plutarch, and his nephew Sextus, Musonius, Apollonius Tyanæus, & of CHALCEDONIA, Lucian, Galen the *physician*, Epictetus the *Stoick*, Fauorinus, Arrianus, Herodianus, and Iosephus, *Historiographers*. Appian a *poet*. Iulius Pollux, and Harpocration, *Grammarians*. Herodes Atticus, and Apolonius *Rhetoricians*. Alexander Aphrodiseus a *peripatetick*, which made the first Commentaries on Aristotle; who before was more praised, then vnderstood of the learned: Out of whose schoole came Themistius, Ammonius, Simplicius, Philoponus, and Olympiodorus, all Commentatours on Aristotle. About the same time the *Mathematickes* arose vnto their soueraigne excellencie; by the industrie of Claudius Ptolomeus a *Mathematician* of incomparable knowledge; and the best that euer was in this profession, who hath surpassed all the auncient Egiptians, Chaldeans, Persians, and Grecians; and hath not had his like sithence: hauing expounded more diligently then any other, the whole discription of heauen, of the earth, and of the sea, correcting the errours of the former, and their instruments; and declared the whole, with verie likely arguments, and euident demonstrations.

The Romains for a time were verie good, both in peace and in warre, modest, iust, and valiant: especially after the warres which they had against the Tarentines, and the king Pyrrhus, vntill the third Punick warre. There was not then amongst them any dissention of the Nobles, or commotion of the

people. All there care was to augment, and increase their Empire, without respect of their particular profit. At what time there florished in the common wealth, Curius, Fabricius, Coruncanus, Metellus, Fabius, Scipio, Marcellus, Paulus, and Lepidus: whose magnanimitie, and prudence in warre; and moderation in peace was admirable. Then the common wealth was verie good and holy; for asmuch as pouertie and sparing were then in estimation: and the three kinds of gouernment, were found there so equally ordained, and established so conueniently; that one could not say whether the state were an Aristocratie, or a Democratie, or a Monarchie. The power of the Consuls was manifestly monarchical and royal; that of the Senatours Aristocratical; and the popular estate wholy Democratical: And there was such an agreement, and band between them against all fortune, that one could not any where find a better estate of a common wealth. For if any common feare came from abroad, and forced them to succour one an other, then the power of this common wealth was so great, and such, that they wanted nothing for their defence; and they applied themselues all both in publike and priuate, to execute in due season their deliberated enterprises: In such sort, that they were sometimes reputed inuincible. On the contrarie, if being deliuered from the publike feare of strangers, they became insolent by domestical peace, and abundance of goods; & accustomed themselues to idlenes, and delights; and that by this means, the one part would be Masters ouer the others, & rule beyond reason: They had so well prouided a remedie for it, by the mutuall bridle and hinderance, which they were one to another, that no one could break out of rank, or lift vp himselfe aboue the rest: but were euery one constrained to remain in his charge. But after that by labour and iustice, they were increased, & had ouercome the cruel Nations, and mightie kings: They were eftsoones corrupted, peruerting the order wherin they liued before, and becomming proud, and auaricious, exceeding in gluttonie, and whordom, and dissolute in al superfluities & delicacies. And then they were diuided into partialities, and factions, by occasion wherof they caried armes & weapons into the temples, & publike assemblies: killing sometime the Tribunes, sometime the Consuls, and other principal persons of the city. Whence there arose diuers quarrels & without order: & therhence followed the contempt of lawes and of iudgments. And reenforcing the euil day by day, they began to plot manifest enterprises against the cõmon wealth: & to bring the great armies forteably into the cõmon wealth, which were gathered of fugitiue, & condemned persons. And although by their saying, they did it but against their aduersaries; neuertheles, in very truth it was against the cõmon wealth: because they inuaded the city as enemies, & cruelly killed such as they met, or persecued the with banishmẽts, & abominable proscriptiõs, not omitting any detestable deed. Which seditions began by the two Gracches, Saturnin, and Drusus, furious Tribunes, then were diuers times renewed between Sylla and Marius; Pompey and Cesar; and continued by Mark Antonie, Octauian, and Lepidus, against Cassius, and Brutus: and finally being raised againe betweene M. Antonie, and Octauian, who were brothers in law, caused the change of the

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common wealth into a Monarchie; the flowre amongst the Romains being either slaine in battailes, or by proscriptions: and the other, being wearied with the ciuile warres, and greeued with the gouernment of the Senate, and of the people; thorough the dissension of the Lords, and auarice of the Magistrates. For as this age nourished most excellent persons in all vertue, and knowledge: so did it also bring forth more vicious then any time before, and authours of execrable mischiefes.

The age of Cato (saith Seneca) brought forth many worthy to be borne in Cato his time: as there were then as wicked as euer were, and vndertakers of the greatest mischiefes. It was requisite that there should be of the one, and the other: To the end that Cato might be knowen, it behoued there should be some good men to approue and allow of him, and some euill, against whom he might prooue his force, and vertue. The same Seneca, saith: No age hath him without blame; and if one consider the libertie of euery age, I am ashamed to tell it: but men neuer sinned more openly then afore Cato. The same Authour, M. Cicero (saith he) betwixt the Catilines and Clodians, betweene the Pompeyes, and the Crasses, whiles he is tossed vp and downe with the common wealth, and the gouernment failing, he was caried away, and perished therewith. Cicero writing of Pompey, and of Cesar, Those and those (saith he) hath sought to make himselfe Lord, and not to make the Citie happie, and honest; and Pompey neuer left the towne till he could no longer keepe it, not abandoned Italie till he was driuen out of it: but he thought at the beginning to moue all lands and seas, to stirre vp the Barbarian kings, to draw into Italie the cruell nations armed. Do you not think there might be some agreement made betweene them? yes, now it might be done, but neither those, nor those hath this end, to make vs happie: They would both of them raigne. And the same Authour; Certainly both the one and the other is miserable; who haue alwaies had lesse regard to the safetie and dignitie of their Countrie, then to their owne domination and priuate commodities: And in the same place, whose alliance, and fidelitie in wicked agreements, you see what mischiefes it hath brought forth. The same Cicero saith, that Cesar was by nature and inclination cruell; but that he couered faith clemencie, because that vertue seemed popular. And Seneca; Neither vertue nor reason (saith he) perswaded Pompey to vndertake either forreine, or ciuile warres: but being caried away with a foolish delite of his owne greatnes, he caried armes now into Spaine against Sertorius; now against the Pyrates, vnder colour of pacifying the sea: He pretended these causes, to the end he might continue his power. What led him into Affrick, and into the North against Mithridates, and into Armenia, and against all the kings of Asia, but onely an inbred desire of increasing in greatnes, seeming only to him selfe, that he was not great enough? What did put Iulius so far forward into these publike euils? glorie, and ambition, and a desire which he had without measure to excell aboue others. He could not suffer one to be before him, where the common wealth endured two. What? think you that Marius

being once Consul indeed, hauing taken away by force the six other Consulships, when he defeated the Theutons, and the Cymbrians; and when he passed Iugurtha, thorough the deserts of Africa; did aduenture these dangers by the instinct of vertue? These men moouing all things; were also moued themselues; after the maner of whirle-winds, which carrie away whatsoeuer they catch: and thereby become more impetuous, and can not be stil. Hauing then bin mischieuous vnto many, they finally feele in themselues their pernicious mischiefe; whereby they haue bin hurtfull vnto many. The same Seneca; It is all one (saith he) whether Cato ouercome, or be ouercome in the battaile of Pharsalia. The good being in him which could not be vanquished when his partie was ouercome, was equall with the good which he should haue caried victorious into his Countrie; & haue pacified the affairs. Wherefore should it not be equall? seeing that by the same vertue euill fortune is ouercome, and good fortune well ordered. The vertue can not be greater nor lesser; It is alwaies after one sort. But Pompey shal lose his armie, but the honest presence of the common wealth, and the Senate, with the chiefest Lords of Rome, following the part of Pompey, being placed in the first rank of the battaile, shall be ouerthrowen in one only battaile; and the ruines of so great an Empire shall be dispersed ouer all the world: one part shall fall into Egipt, an other into Africk, another into Spaine. This miserable common wealth can not all fall at one time; Let them do all they can. The knowledge of the places doth not help the king Iuba in his kingdom, nor the obstinate vertue of his subiects: and the fidelitie of the Vticians being broken with so many euils falleth. And should Scipio be abandoned in Africk, of the fortune of his name? It was already prouided that Cato should receiue no harme: And yet he was ouercome. Certainly the calamities were verie great in that conuersion of the world; and there were strange aduersities mingled with the prosperities. There was neither Countrie, Citie, Lordship, or personage any whit renowmed; but endured much. The ruine of Carthage first presenteth it selfe, which Citie seuen hundred yeares after it was founded, had bin so flourishing, and excellent in all things; had borne rule ouer so many seas, and lands, and Islands, and ships, and so much riches, and so many armes, as none more: and had courage more then any other. Fourteene yeares after, the Numantines being besieged by Scipio Æmilian, seeing that for want of victuals they were not able any longer to endure the siege, themselues burned their Citie of Numantia; and killed themselues, part by the sword, part by fire, & part by poison. Cicero names Carthage and Numantia, the two astonishments of the people of Rome. Shal I tel how Syracusa was spoiled; Corinth rased, Antioch, and Hierusalem taken; Athens besieged and sacked; Marseilles borne in triumph? how Rome saw her Senate flying; & her treasures taken away? Alexandria found Cesar fighting in her; and her king the yong Ptolomey dead? how Thebes in Egipt was destroied; Thirteen towns in Peloponesus swalowed vp with an earthquak, wherwith Caria & Rhodes also were shaken? How there came extraordinary inundations

of

of the sea; of riuers and of raines; of tempestuous winds? Monsters hideous in all nature, signes in the aire, comets, eclipses of the sun, and of the moone; and other horrible things in the celestiall motions: whereof ensued famins, plagues, and other diseases, which were before vnknowen. Cicero writeth, that there appeared then, not onely fierie impressions by night in the heauen, flashes of of lightning, and tremblings of the earth: but moreouer, that the thunder fell on the high towers of the Temples; many Images of the Gods were remoued out of their places; many statues of famous men throwen downe; the tables of brasse, wherein the Lawes were ingrauen, were melted. The Image also of Romulus the founder of Rome, (who was made as he were sucking, and waiting at the teats of the wolfe) striken with thunder. Shall I tell of fower-score thousand Romains, and their allies, defeated by the Cymbrians; and a hundred fortie thousand Cymbrians slaine by the Romains? the armies of the Heluetians, and Germains ouerthrowen? the bondmen vp in armes, and allies mutining? And not onely the good townes, and mightie armies did suffer, but also the rich seignories, and noble kingdomes were distroied: the free nations either trauailed with warres, or were brought vnder subiection. As the Spanish, French, British, Germain, Pannonian, Illyrian, Armenian, and Thracian. Italie it selfe, after it had about some fiue hundred yeares valiantly defended it selfe, was in the end subdued. Moreouer, there were scarce any famous men, either in armes or learning, but either receiued notable iniuries; or suffered violent death. Scipio Africanus being returned out of the Senate, was found the next day stifled in his bed: which was thought to haue bin done by his neerest kinred. Hannibal being driuen out of Italie, and banished Africa; poisoned himselfe in the Court of king Prusias. The king Mithridates being besieged by his sonne Pharnaces, slew himselfe; and Pharnaces was in a moment ouercome by Cesar. Antiochus the great was depriued of the greatest part of Asia; whereof he thanked the Romains. And the king Prusias cald himselfe their slaue. Perseus the last king of Macedonia was ouercome, led in triumphe, and died in captiuitie, and one of his sonnes was the scribe of the magistrates. Tigranes king of Armenia, prostrated himselfe before Pompey, and asking pardon, he lifted him vp; and put the Diademe on his head, which he had throwen downe. Ptolemey king of Cypres, threw himselfe head-long into the sea; knowing that by the instance of Clodius the Tribune, Cato was sent thither to carie away his treasures. Syphax, Iugurtha, and Iuba, being great kings in Africke, ended vnhappely.

Sertorius was slaine by treason; Marius flying from Rome in extreme danger of his life, hid himselfe in the marish about Minturnes, and went to sea in a squiffe without victuals, to the fortune of the windes, and the waues: afterwards being returned, he died, being three score and ten yeares olde, and almost mad. His sonne slew himselfe at Preneste. Sylla died eaten with wormes, and lyce. Crassus being ouercome beyond Euphrates by the Parthians, was slaine as he parlied on safeguard. Pompey was beheaded in the

shore of Alexandria. Cæsar murdred in the senate-house. Caro, Brutus, Cassius, & Antonius, were slain by their owne hands. Cleopatra the last Queene of Alexandria, was stong to death with an Aspe. Cicero twice banished, and his head, and hand cut off, with which he had written his Philippicks. Mark Varro proscribed. Nigidius exiled. So many horrible things came to passe at that time, that the verie remembrance of them striketh feare and horrour into me.

THE FALL OF THE POWER, *Learning, and Eloquence of the Romaines.*

THE Romaines then (which for a time had meruailously profited) liuing in libertie, after that by the factions, into which they were fallen, they were brought into seruitude vnder the rule of one Monarch; they waxed worse and worse; by little and little decreasing the exercise of Armes, and studies of learning. And howbeit by the vertue of some good Princes, the Empire seemed in some sort to rise againe; yet was it the more brought low, and afflicted afterwards by the loosnes of others: the honour and venerable excellencie of this soueraine dignitie, being transferred from the auncient families of Rome, to strangers of all nations: yea, euen to certaine base and vicious persons; who came to it by force, and by corruption: of whom the most part were slaine by the greedie souldiers which had created them; and others were ouerthrowen by themselues. Which disorders continued till such time, as the Empire fatally approching to his end; was abandoned for a pray to the barbarous Nations. For, these Emperours vnaduisedly thinking to fortifie themselues by the mercenarie and auxiliarie armes of strangers, whom they sent for to their succour and seruice; weakning the proper and naturall forces of the Empire, which their auncestours had vsed in the getting of it: they drew, ere they were ware of it, many of the Northren nations into the countries, lands, and seigniories of their obedience. Moreouer, by transporting the principal forces, and riches, from Rome to Bizantium, dividing of the Empire into the East and West; they weakned much. In such sort, that the West was first destroied, and then at length also the East; which remayning vnited, might haue long, and almost perpetually resisted all inuasions. Then was lost the puritie and elegancie of the Latine tongue; the Italians leauing to speak Latin: and in like manner the disciplines written therin came to contempt, and ignorance; and all liberall and Mechanicall arts were corrupted: as is easie to iudge by the workes of this time, yet remayning of diuers sorts. And although in this mingling, there fell out great things, and strange meruailes; yet met they not with men to gather them diligently, and to write them worthely: but they whole remained either buried in the darknesse of ignorance, or wrapped vp in confusion, or depraued by barbarisme, which endured in Europe about a thousand yeares.

But howbeit, that common weales haue their naturall conuersions, small

periods,

periods, and prefixed times of continuance. It seemeth notwithstanding that the chiefe cause of the ruine of the Romain Empire, ought to be attributed to CONSTANTINE surnamed the great; who transported the seate thereof out of Italy, where it was begon, and growen vp; chaunged the fourme of gouernement, in which it had bin maintained sithence Augustus time; cassed the Prætorian souldiours; made the fees hereditary, which the men of armes before possessed onely for a time, or during their life at most; created newe Magistrates; and ordained newe Lawes, altering in a little time all the auncient forme of gouernement. For, Diocletian being dead, Maximian, Maxentius, and Licinius slaine (who had bin all Emperours at the same time with Constantius associated by them) when this CONSTANTINE (the sonne of this Constancius, and his successour in the Empire) sawe himselfe alone peaceable Monarch, he bethought him for the perpetuating of his memory, and celebrating of it the more, to build vpon the straight of the sea, and the farthest part of Europe next vnto Asia, in the place where Byzantium stood before, a great citie equall in all things vnto Rome; which he beautified with the same priuileges, liberties, dignities and honors: To the end that by the force thereof the Empire toward the East might bee vpheld against the Persians; whose power at that time was great, and terrible; as in the west it was maintained against the Germains by the meanes of auncient Rome. He would that these two cities should be reputed as one; and that the citizens of thone as of the other, should in like maner be chosen Consuls; of whom thone should be resident here, and thother there. He ordained that there should be foure prefectures of the prætorie, or Courts of soueraigne authority, next vnto the imperiall; by which all the affaires of the Empire should be ordered: two for the west, of Italy, and of Fraunce; two for the East, of Illyrian, and of the Orient. And in liew of the fifteene legions ordained by Augustus, and intertained by his successours for defence of the Empire on the Riuers of the Rhene, and of Danubius; he there built certaine Castles, and Fortresses, putting in them but weake garrisons: yet thinking neuertheless that they woulde bee strong enough to stop the courses of the Northren nations, which he tooke to be altogither ouercome by the great victories which he had obtained ouer them. Wherin he was greatly deceiued; for as much as these barbarous people seeing the frontiers of the Empire weake, and euill garded, stayed not long from winning them, entering into the prouinces of the Empire, which they ouerran and inuaded miserably: namely the Ostrogoths, and Lombardes of Italie, the Visigoths, Aquitaine and Spaine; the Frenchmen, and Burguignons, the countrey of Gaules; the Vandales, Bethicke, and Africke: Finally Rome, which was called before the head and light of the worlde, and subduer of countries, was besieged, taken, spoyled, and destroyed many times. Which euils (according to the saying of Ezechiel) came out of the North; which hath alwaies bin so fertile of men, that not onely it hath filled with inhabitantes the wast wildernesses, and huge Forestes of that quarter; but also

hath

hath accuſtomed to caſt out innumerable people; which haue poſſeſſed Aſia, and Europe, ouerthrowing the auncient eſtates to eſtabliſh new.

But I retourne to the Empire which THEODOSIVS the firſt of that name held laſt entierly both in the Eaſt and Weſt; & afterwards deuided it betweene his two ſonnes HONORIVS, and ARCADIVS: vnder whom began the foreſaid afflictions, by the diſloyalty and blinded ambition of Ruffinus, and Stilicon their gouernours. THEODOSIVS the ſecond, ſon of Arcadius, was the laſt that may truely be called Emperour of the weſt, vntill Charlemaigne. Whiles Martian, and Valentinian raigned, GENSERICVS the *Vandale* who had intelligence with ATTILA king of the *Hunnes*, made him come out of Pannonia into Gaule with fiue hundred thouſand men; where he was fought with by the Romains, Goths, and Frenchmen. It is not red that there were euer two greater armies any where oppoſed one againſt the other, nor which fought more obſtinately; in ſuch ſort that there were ſlaine a hundred and foureſcore thouſand; and amongeſt others Theodorick king of the Gothes. ATTILA being retourned into Pannonia after this ouerthrow, leuied anew armie, and came furiouſly into Italy, where he forced, ſacked, and burned *Aquileia*, and many other places. And as he purpoſed to goe to Rome the Pope *Leo* the firſt of that name came vnto him, and did ſo much by his intreatie that he not onely changed his purpoſe of going to Rome; but alſo leauing Italy he retourned into his owne countrey. He was a fatall Tyrant vnto Europe, and became in a little time very mighty; calling himſelfe arrogantly the ſcourge of God: but his power was eſtſoones loſt by the diſcord of his children.

On the other ſide GENSERICVS, king of the *Vandales* went out of Spaine into Africk, where he made no leſſe waſt then Attila had done in Europe: he tooke *Carthage*, and *Hippona*, of whence Saint Auguſtine was Biſhop, who dyed there during the ſiege, lamenting the ruine of the Empire; and diſtruction of the Churches. Therhence he ſailed into Italy with a mightie army, and went vnto Rome, which he tooke, and ſpoiled: And being won by the praiers of Pope *Leo* (who before had appeaſed Attila) he did not put it to fire and ſword. Whereby it appeareth that the Empire toward the weſt was very weake: which many Emperours of ſmall renowmme held one after another; who diſparched one another by treaſons, and ſecrete practiſes, without remaining long. Amongeſt whom there was a certaine AVGVSTVLVS, who voluntarily quitted the Empire; and led a priuate life. His name ſeemeth to haue bin fatall, becauſe that the Empire which began at AVGVSTVS ended in him at Rome.

At the ſame time ODOACER RVGIAN went with a great army of *Herulois* into Italy, where he obtained the gouernment. Againſt whome ZENON the Emperour ſent *Theodorick* king of the Oſtrogoths, who ouercame him in two battailes; and in the end ſlew him, remaining Maiſter of Italy: which he and his ſucceſſours enioyed about threeſcore yeres, whereof the Emperor IVSTINIAN thruſt them out entierly by the Eunuch

Narſes,

Narses, as he draue the Vandales out of Africk by *Belisarius*. From that time forth the Greek, and Lombard HEXARCHES tore and mangled Italy, till they were put downe by the Frenchmen, and that by the prowes, and felicity of CHARLEMAIGNE, the peace was there restored.

But by reason of these inuasions made by so many diuers nations one vpon an other, there came wonderfull mutations into the world: of tongues, buildings, habits, customes, lawes, Magistrates, offices, maners of liuing, publick, and priuate, of the military discipline, of armes, engines, & instruments: with their words and names. This notwithstanding, and although learning and eloquence diminished by litle and litle, there were many learned men both Greeks and Latins, such as the ellne of that wretched and troublesome time could bring vp. Namely those which are called the doctours of the Church, as GRECIANS, Eusebius, Athanasius, Cyrillus, Gregorie Nazianzen, and Basil the great, being Bishops, both of them noble, and brought vp together as fellow Scholars at Athens: Theodoret, Gregorie of Nicene, Epiphanius, Nestorius, & Iohn Chrysostome Patriarches of Constantinople, Apollinarius of Antioch, and Damascen all *Theologians* or *Diuines*. Before whome were Clemens of Alexandria, Iustin Martyr, Aristides, and Athenagoras: there florished moreouer Appian and Dydimus, *Grammarians*; Libanius a *sophister*. Plotinus Iamblichus, Maximus, Porphyrius, and Proclus *Philosophers*. Oribasius, Paulus Eginea, & Etius *physicians*: Procopius, Agathias, Philostratus *Historians*. The LATINS were Cyprian, Tertullian, Arnobius, Lactantius, Hilarius, Ambrose, Hierome, Rufin, Augustin, & many other *Theologians*: Ausonius, Claudianus, Iuuencus, and Prudencius *Poets*. Seruius Donatus, Priscianus, and Diomedes *Grammarians*, Victorinus a *Rhetorician*: Sextus, Rufus, Aurelius Victor, Trebellius Pollio, Quintus Curtius, Vopiscus, Lampridius, Spartianus, Capitolinus, Idacius, Eutropius, Ammianus Marcellinus, Paulus Orosius, Prosper Aquitanicus, Cassiodorus, Sidonius Apollinarius, Iornandes, Paulus Diaconus, Methodius, Gregorie of Tours, Antony the Monke *Historiographers*, & Vegetius who hath writte of the art *Militarie*. Tribonian a *lawier* by the commandement of Iustinian gathered the writings of the ancient Lawiers called the *Pandects*, which only remain with vs of antiquity. Afterwards he did the like by the edicts & ordinances of the Emperors, compriſed before in iiij. volumes, namely the *Gregorian*, *Hermogenian*, & *Theodosian*, & gathered them into one volume, called the *Code* or book of Iustinian. Symmachus & Boecius were in the temple of Theodorick a king of the Goths called *Veronensis*, who putthem inhumanly to death. Symmachus was an *Orator*, Boetius a *philosopher*, who was exercised in al parts of Philosophy, and in Mathematicks, so happy both in verse and prose, that it is hard to iudge whether he were the last that spake Latin, or the first that did vndertake to restore learning and eloquence decayed. Laurentius Valla calleth him the last of the learned men. For sithence we haue not had any but Saint Gregory, Beda, and Bernardus Clarauallensis: In so much that learning remaineth as it were dead, the world going into a great silence, and ignorance.

The

The troubles also and varieties were no lesse in matter of religion then of Empire. For wheras sithence the resurrection of IESVS CHRIST those which made profession of his Gospell, had bin by the space of three hundred yeres, cruelly persecuted with diuers sorts of horrible torments by the Emperours, Nero, Domitian, Traian, Seuerus, Maximinus, Decius, Valerianus, Aurelian, Dioclesian, and Maximinian: Finally CONSTANTINE embrasing our religion, vndertooke against his brother in law, Licinius Cæsar for the protection thereof a great war, and more important then was that betweene Pompey and Cæsar; or between Octauian, and Antony. In which the question was not onely of Empire, as in the other; but also of religion: namely, whether the world from that time forward should be subiect and obedient to Christian Emperours, who would ouerthrow the religion of the Gentils; or els vnto the Emperours of the Gentiles who would vtterly roote out Christianity: whereof ensued one of the chiefest mutations that euer was; CONSTANTINE thorough the grace of God remaining victorious: who caused the worshipping of false Gods to cease, & shut vp their temples, and set the Christians in security; permitting them freely and publickly to pray vnto the true God, and to build Churches: vnto which he assigned reuenewes for the maintenance of Preachers and Ministers, and would haue them receaued vnto honours, and magistracies notwithstanding their profession.

This quarrel being scarse appeased, the heresie of *Arrius* arose, the most pernitious that euer was: for the rooting out of which, CONSTANTINE assembled that famous counsaile of *Nicene*. But yet two yeres before his death at the perswasion of his sister *Constance*, he reuoked *Arrius* againe out of banishment. The which was cause of great scandal, especially betweene his sonnes the Emperours CONSTANS, and CONSTANTIVS: of whom the one was an *Arrian*, and the other an *Orthodoxe* or true Christian. Amongst whom thus disagreeing, there were counsailes held against counsailes, and the one disanulled by the other: confessions against confessions: creedes against creedes: two Bishops different in euery city, and double seruice in the churches, double mutining continually, accusations, defences, banishments, and martyrdomes. Which disorder endured a long time, this discord being spread far and wyde thoroughout the world, yea euen amongst the Gothes, Vandales, & Lombards: who vnder this pretence committed execrable cruelties, and innumerable spoiles.

On this scandal happened an other yet worse then the former. For IVLIAN their cosin, and successour, comming to the Empire, when Christiandome seemed cleane deliuered of *Paganisme*, he set it vp againe, denying the faith of IESVS CHRIST, whereby he got the surname of an *Apostata*. He took away the reuenews grauinted by *Constantine*, to the churches of the Christians; and forbad the schooles vnto children: depriuing both the teachers, and learners of their maintenance. He killed many that made profession of christian Religion; depriued others of their charges, as *Iouinian*, *Valentinian*,

Iouinian, and *Valens*; tooke away their goods from others, saying in mockery that by making of them poore, he made it easier for them to go into paradice: because it was written in their bookes. *Blessed is the poore, for vnto such belongeth the kingdome of heauen.* He exhorted the Iewes to restore their maner of gouernement for hatred of the Christians; and to reedifie the Temple. Hee wrote bookes against the Christian doctrine which he said was repugnant to common sense; and did take away the bands of humaine society: but his furie passed as a cloude; for he raigned onely nineteene monethes, dying of a hurt in the war, which he made against the Persians. In whose place IOVINIAN was chosen Emperour by the armie, who brought matters into a better state. The destruction of the *Iudaick*, and *Delphick* Temples happened at that time, which portending the ruine of both those religions, abated much the insolence of the Iewes, and of the Pagans; and assured, and comforted the good Christians.

Afterwards the *Gothes*, *Vandales*, & *Lombardes*, Arrianizing (as we haue said) afflicted Europe and Africk, almost two hundred yeres, & ruinated the Empire of the West. Which they that were reputed wise men amongst the Gentiles seeing, said that this desolation proceeded of the changing of the auncient religion, wherein the Empire had bin nourished, increased, and maintained long; and that the Gods being angrie sent such calamities, for reuenge of their contempt. Against whom S. Augustin opposed him selfe, writing his bookes of the city of God to refute them. On the other side, the Nestorians, Eutichyans, and Manichees, troubled all the East. The Persians destroyed Asia, and Africk: their king *Cosroe* publishing an edict, that whosoeuer would saue his life, should renounce that God that was crucified. Then the Sarasens entierly exterminated the Persians with their language, and religion. Moreouer the Emperours of Constantinople, beating downe the Images, and statues of the temples, were excommunicated by the Popes of Rome: Who forbad them thoroughout Italy to pay them any tribute, or to put their pictures in their coine, commaded that their names should be omitted in their masses, and publick praiers; & refused their edicts, commandemēts & letters; making them to lose that which they had remaining in the west: & to assure theselues against them and against the Lombards, who had seazed on the Hexarchat of Rauenna, they sent for *Charles Martel*, & *Pepin*, who were Frenchmen, & of the house of *Austrich* to their succour: whose strength, authority, & renowme at that time was great. And consequently they created, consecrated, & crowned CHARLEMAIGN Emperor of the west; calling him *Augustus*, & *Cesar* three hundred and twenty yeres after the Emperors were ceased in Italy. He deliuered Italy from the *Lombardi*, Germany from the *Hongarians*, & Gaule of the *Sarasens*: with the victories which the grand-father and his Father wan of them. He went twice into Spaine, and ouercame the Saxons. And as he was learned in Greeke and Latin, being no lesse a fauourer of learning then a louer of armes, he ordained the Vniuersitie of Paris, which hath bin sithence the most famous of the worlde, and most florishing in all Artes: hauing

hauing serued for a refuge for the studies of learning, which are waxen cold in Asia, vtterly lost in Greece, decaied in Italy, and driuen out of Egypt, and Africk. So this magnanimous, and victorious prince ioyning together the greatest prouinces of Europe, was a Monarch, protector of the peace, religion, lawes, iudgements and disciplines.

By such occasion was the Empire restored to the west, which had first his seat in France, thē in Germany, where from hereditary it is become electiue, and in proces of yeres by euill ordering is so much diminished, and impouerished, that there remaineth nothing but the shadowe of a great name, and vaine title. The princes *Electours* holding the imperial lands with their rents, reuenewes, customes and commodities boarded vp; and the principall countreyes being franchised by the Emperours, who haue giuen them priuileges to gouerne freely their common weales. Concerning Italy which was the chiefe and ancient patrimony of the empire; it is either possessed byt he Popes which hold Rome that was wont to be the proper seat of the Emperors, and many other places; or by the kings of Naples, or by the Venitians, or by the dukes of Milayne, Florence, Ferrara, Mantua, Vrbin, and other potentates sequestred from the empire. The Iles of *Sicille, Sardigna, Corsica, Maiorca, Minorca*, and *Sauoye* also are cut off. Thus hath the Empire by succession of time bin distracted, and dissipated. Sithence the ruine whereof the world hath not had his vertue so vnited. But many kingdoms are lifted vp each in his countrey: as towards the west that of France, Spaine, and Portingale. In the North England, Denmarke, Sueden, Moscouy, Polonia, Hungaria. In the East Persia, Narsingue, China or Cathay. In the South that of the Soudan, of Presbiter-Iohn, Tuniz, and Fez, and elswhere many seigniories and communalties, which acknowledge none but themselues.

The end of the sixth Booke.

A COMPARISON OF THE ROMAINS

with the Egyptians, Assyrians, Persians, Greekes, and Parthians: in power, warfare, learning, language, Eloquence, Poesie, and workes of other arts.

The Seuenth Booke.

NAture hauing placed ITALIE in a middle seat betweene the south and the North, hath as much or more fauored the ITALIANS as any other people on the habitable earth, making them not onely strong, comely and courageous, but also ingenious, and prudent: And consequently excellent in maners, lawes, artes, and workemanships. By meanes

meanes of which singularities, and prerogatiues they got in auncient time, the greatest Empire that euer was; and yet not of such largenesse that it comprehended the whole worlde: which neuer happened hitherto; neither is euer possible to come to passe. For on the North side they neuer ruled ouer all Germany and great Britaine; neither ouer Norway, Sweueland, Moscouia, Lituania, and Scythia; Neither towards the south ouer Ethiopia, and the higher Africk, where the Blackmores inhabite; neither in the East ouer India, China, Catay, Giapan, and Taprobana; which Easterly parte hath the riuer Tygris for a fatall bound; without speaking of the lands lately discouered in the West: in so much that looking considerately thereon, it wil bee founde by true reason of Cosmography, that they neuer possessed the twelfth part of the earth. ZENON the first authour of the secte of the Stoickes, ymagined an vniuersall forme of gouernement, tending to this, that all men should not liue by townes, peoples, and nations; being separated by particular lawes, rightes, and customes: but that they should acconnt themselues fellow citizens; and that there was but one sorte of life, as there is but one world; no otherwise then as if it were but one flocke, feeding vnder one shepheard, in common pastures. PLATO also wished that there were on earth but one king, as there is in heauen but one God; to thend that the humaine gouernement might therein resemble the diuine: which Lord of the world as a true shepheard of mankind, should loue al men indifferently as his naturall subiectes; maintayning them with good mauers, lawes, iudgements, and assured entercourse both by sea, and lande: so great a prince not bearing enuy to any person; and hauing no occasion to enlarge his frontiers by ambition: which would be the cause of ceasing so many enmities, warres, slaughters, spoiles, and robberies, happening amongst men through the pluralitie, and dissentions of gouernements. Which matters being by them grauely and magnificently propounded, are much more easie to bee wished then effected: considering the diuersity of tongues, dissimilitude of mauers, and customes, varietie of sects, and vanity of opinions that raigne amongest men; and make them to lose that loue which is wished amongest them: hindering the establishing of one vniuersall common wealth of all; and consequently a Monarchie, of people so much differing in estimation of diuine and humaine right, and the religion and seruice of God. One man alone can not possesse all the earth, the greatest part of it being drowned by the sea; and in some places where it is vncouered of waters, being vnhabitable thorough excessiue heate or cold: And if he should possesse it, hee would straight forget himselfe in so great authoritie and libertie; and become proud beyond measure, waxing tyrannicall and insupportable: as it happened to Cambyses, to Nero, to Sesostris, to Attila, to Tamberlan, and to Alexander the great; who thorough extreme euerweening would be accounted and called the sonne of God; and for his insolencie was poisoned by his most familiar friends: and as it happened to OCTAVIAN AVGVSTVS, who suffered Temples to be consecrated to him, and diuine

honours to be giuen him in his life time: Considering also that there is a certaine measure, and proportion of greatnes in Townes, Cities, and States: euen as in liuing creatures, plantes, and instruments: which when it exceedeth; loseth his nature and vse. As it befell vnto this ROMAINE EMPIRE, which being clymed vp to an incomparable greatnesse, and inestimable wealth; did fall eftsoones into great calamities, and was finally ouerthrowen; as others had bin before it: which we wil compare togither, setting downe their similitudes, and differences.

A COMPARISON OF THE ROMAIN *Empire, with the Assyrian, Median, Persian, Macedonian, and Parthian.*

AMongest the great auncient kingdomes, the ASSYRIAN was excellent in nobility, mighty in armes, large in compasse of land, and in continuance admirable: which being augmented by Belus, Ninus, and Semiramis; and enlarged by the spacious countries of Asia; was the first that amongest all other Empires (which it farre exceeded) obtayned the name of an established Monarchie: and for the space of a thousand three hundred and threescore yeres, vnder thirtie eight kinges florished greatly. After followed that of the MEDES, which vnder nine kings continued CClxj. yeres: well gouerned in peace, and warre. Then raigned the PERSIANS, who hauing added Egypt vnto their dominion, and increased their strength and riches, when they had prospered two hundred and thirtie yeres; they lost their place vnder *Darius* their fourteenth king. From that time forwarde the MACEDONIANS by the successe, and conduct of *Alexander*, obtained the rule ouer Asia; which they lost one hundred and twenty yeres after, giuing occasion by their ciuill dissensions, to the Parthians in the East, and to the Romaines in the West to increase, and grow great. Then the Romaines towardes the West seasing the Macedonian Seignorie (which though it were great indeed, yet was but weake by the diuision of the princes who had parted it betweene them) established the greatest and faireſt Empire that euer was: For if all the famous Monarchies amongest the straungers bee compared vnto the Romaine Emperours, there will not bee founde any amongest them, that haue done greater thinges either in peace or warre: or that haue more enlarged their Empire, and longer maintained it.

The Assyrians went not out of Asia. The Medians endured only sixty yeres: the Persians hauing exceeded the Medes obtained almost al Asia: but when they assailed Europe, they little preuailed. And the Persians being ouerthrowen; the Macedonian Empire was greater then al the former: but it endured but a whiles. For incontinently after the death of Alexander being deuided into many Lordships, it was easily supplanted by the Romaines. And although it were

it were very large, yet it went not into spacious Africk, sauing where it reacheth vnto Egypt; neither possessed all Europe, being bounded on the north with the countrey of Thrace, and towards the West with the Adriaticke sea. But the ROMAIN EMPIRE extended into Europe, Asia, and Africk, from the Orcades, and Thule on the one side, Spaine, and Mauritania on the other, euen to the hill Caucasus, and the riuer Euphrates, and the higher Ethiopia, trauersing the countrey of Egypt, and of Arabia euen to the East sea: being the first and only, which to this present, hath made the East, and West his limits, and hath endured longer then any other, excepting the Assyrian.

Touching the PARTHIAN which was at the same time when the Romain, & opposed against it, being encreased with the ruines of the Macedonian in the East, as the Romain was also in the west, albeit it was very great and terrible vnto all the East, as comprehending eighteene kingdomes betweene the Caspian, and the red sea, and being far stretched out towarde the Indies; and famous by many ouerthrowes which it had giuen to the Romaines, as namely by the death of Crassus, and shameful retreat of Antonius; yet obtained it but one part of Asia, and receaued some kings from Rome: which being begon by Arsaces, endured only cccclxiij. yeres, vnder twenty and seauen kings.

And the second PERSIAN also was of no greater circuit; which was set vp by the Persian Artaxerxes, hauing ouercome in three battailes, and in the end slaine Artabanus, the last king of the Parthians: and ended cccxiij. yeres after it was restored: being ouerthrowen vnder Hormisdas the xxviij. king by the Arabians.

THE BIRTH OF ROME, AND CONTI-*nuance thereof, compared to the foure Ages of mans life.*

AS the Astrologers say, that cities haue their reuolutions, and prefixed times of continuance, which is knowen by the situation of starres, at the day of their natiuities: For this cause *Tarutius* a Romaine in the time of Cicero, and of Mark Varro (being a friend to them both, and a great Philosopher, and Mathematician after the manner of the Chaldees) by the cunning of Astrologicall calculation, cast the natiuity of Rome, from the day wherein Romulus first began it, which was the ninth of Aprill, betweene two and three of the clocke in a pastorall feast, called *Palilia*: and rehearsing her passed aduentures, foretold those that were to come.

The same *Varro* (a very learned man, and one who read the Romaine histories as much as any Romain that euer was) writeth that the continuance of Rome was foreseene, and knowen by the twelue Vultures which at the foundation thereof flew ouer Romulus, namely that it should be of twelue hundred yeres; euery vulture signifying an age, or a hundred yeres: and that in his time be had heard of one *Vestius Augur*, that Rome should at-

taine to twelue hundred yeares; seeing it had escaped one hundred and twenties in which terme it was taken, spoyled and destroyed many and sundry times.

The times of the continuance thereof were diuided into ages after the similitude of mans life: whereof the first which is called infancy or childhood, was vnder Romulus, who founded it and brought it vp. The puerilitie or boyrie vnder the other Kings, who augmented and instructed it in good manners, customes, lawes, and disciplines: but being growen vp vnder Tarquine it would no longer endure the yoke of subiection, vnder proude domination; and from that time forwarde chose rather to be obedient vnto lawes, then vnto Kings. Then the striplings age being ended in the ende of the Punicke warre; and the strength more setled, it entered into the age of manhood, for hauing distroyed Carthage (which of long time had bin her enemie) she stretched out her seigniory by land, and by sea, into many countries, till such time as wanting matter of foraine warre, she abused her strength, employing it to her owne destruction. Then was her first olde age, when being afflicted with ciuile warres, and oppressed with inwarde euils, she fell againe into a Monarchy, and came to another childhood or infancie: And remained in vigour till the time of Traian, of the Antonines, and of Theodosius the first; and then became aged vnder Honorius, and Arcadius: and the 471. yeares after that the Monarchie had begunne in Augustus, it finished in Augustulus, being vnerly lost in respect of Italy.

A COMPARISON OF ROME,
with Babylon, and Constantinople.

TO this purpose it is obsermed that ROME and BABYLON had almost a like beginning, increase, continuance, and ending: such affaires being disposed by the ineffable mysteries, and profound iudgements of God, and not happening casually, or by humaine power. In such sort, that vnder a like disposition of time BABILON fell, and ROME arose: Thone suffered the Lordship of strangers; and thother despised that of her owne citizens. Thone (as it were) dying left the heritage: and the other growing, acknowledged her selfe heire. And then when the Empire of the East died, the Empire of the west was borne. And as BABYLON eleuen hundred threescore and foure yeres after it was built, was by Arbaces the Median dispoiled of her kingdome, and deprived of her king: In like maner ROME after she had as many yeres endured, was assailed, and taken by Alaricus king of the Gothes. After this maner was the beginning of BABILON, and ROME alike, their power alike, their greatnes alike, their time alike, their good, and euil alike, their downefal alike, and alike their destructiō. We may say as much of CONSTANTINOPLE the heire of them both: which about xj. hundred sixtie and foure yeres, after it was built

by

by Constantine, who called it new *Rome*, was taken, spoiled and deprived of the Greeke Empire and of her Emperour by Mahomet king of the Turkes, wherein hath it an observed a singular mentaile, that as it was built by Constantine the sonne of Helene, so it was also conquered by the Turkes, under another Constantine, the sonne of Helene.

A COMPARISON OF THE ROMAIN *common wealth with the Lacedemonian, and Carthaginian.*

AS a Common wealth which is well ordained to endure a long time, ought not to be single, or of one kinde onely, but must also haue the vertues and properties of others assembled in hit; to thend that nothing therein be vnduely or vnproportionably increased, which may make it to fal into the euill that is next it, and consequently come to ruine, for this cause *Lycurgus* instituting the LACEDEMONIAN common wealth mingled therein a *Monarchie, Aristocratie, & Democratie* so conueniently, that it remained almost seuen yeres in the same manner, retayning still the integritie of his first institution. In the which the king, the *Ephori*, and the Senate had their preheminences, and powers in such sort intermingled, and balanced together, that one could not well discerne, under what kind of gouernment it was established.

The CARTHAGINIAN common wealth was thus ordained from the beginning, Is had kings, & the *Aristocratie* power of Senatours, and the commons hauing also their preheminence, in things appertaining to them. In such sort that as touching the assembling of the three estates, it resembled the Lacedemonian.

Also the ROMAIN had these three estates so equally and conueniently tempered, that one could not say, whether it were an entire *Aristocratie*, or a *Democratie*, or a *Monarchie*. Considering the power of the Consuls, one would haue iudged it *Monarchical*, and so, regarding that of the Senators, *Aristocratical*, and respecting that of the people, *Democratical*. But the Seigniory being seized on by the Emperours, they first tooke from the people the authoritie of mindling in publicke affaires, and transported it to the Senate, then reduced that of the people and of the Senate, to their absolute power.

The Lacedemonian was sufficient onely to conserue their owne, and to keepe their libertie, but insufficient to augmente and to enlarge their Empire: wherein the Romain was most excellent. For the Lacedemonians assaying to conquer the principalitie of Greece, they so dainly put their liberty in danger, where the Romains after they had brought Italy vnder their obedience, subdued in a little time a great part of the world; being abondantly furnished with all preparations requisite for such an enterprise. Touching the Carthaginian, then when it began to haue wars with the Romain, it was in declining, and the Romain in his vigour: seeing that all common weales

haue a certaine augmentation, and vigour; and afterwardes a diminution. For Rome florished then, especially in order of gouernment. The people in Carthage had vsurped to much authoritie in the Counsails. At Rome the Senate conducted the greatest part of the affaires; which prospered the more for being gouerned by the wisest: and by such conduct they finally ouercame the Carthaginians. Besides, that the Italians are of a more excellent nature, then the Lybians, both in shape of body, and in hardinesse of courage: and that the Romains were serued by their owne nation, which were taught to war with the best discipline in the world: The Carthaginians vsed none but straungers, and mercenaries; putting all their confidence in them, which tourned them vnto euill.

A COMPARISON OF THE POWER

of Alexander the great, with that which the Romains had in his time: and if hauing conquered Asia he had tourned his forces into Europe, what might haue happened by the indgement of Liuie.

LIVIE in the ninth booke of his first *Decade* speaking of PAPIRIVS CVRSOR, sayth that in that time being as fertile of vertues as any other, there was no man, on whom the state of Rome did more depende; then on him: and (which is more) they accounted him matchable in courage with Alexander the great: if hauing subdued Asia, he had tourned his armes into Europe. Nothing lesse (sayeth he) may seeme to haue bin sought from the beginning of this worke, then that I thoulde wander farther then appertaineth to the order of thinges, and that beautifying the worke with varieties, I thoulde recreate the readers with pleasant digressions, and giue my minde some rest. Yet the mention of so great a King and Capitaine, maketh mee set downe here the secrete thoughtes, which sometyme haue come into my head: as to knowe what had happened to the Romaines, if they had made warre against Alexander the great.

Often times in warre the multitude and valiancy of Souldiours may doe much; as also the wisedome of Captaines, and fortune which is mighty in all humaine, and especially in military affaires. Considering these things both seuerally and together, I finde that they made the Romain Empire inuincible against this King; as against all other Kings and Nations. First beginning by the comparison of Capitaines, I denye not that Alexander was an excellent Capitaine: but hee is the more renowned, because hee was alone, and dyed young, vpon the augmentation of his affaires, hauing not yet tasted of aduerse fortune; not speaking of other Kinges and famous Capitaines, that haue bin notable examples of humaine accidents. What made Cyrus so much celebrated by the Grecians, to fall into the aduersities of contrary fortune, but his long life; as not long sithence it

happened

happened vnto Pompey the great? I will not speak of the Romain Captaines which were in other seasons; but of those with whom as being Consuls or Dictatours, Alexander had fought: namely, M. Valerius Corvinus, C. Marcius Rutilius, C. Sulpitius, Titus Manlius Torquatus, Qu. Publius Philo, Lucius Papirius Cursor, Quintus Fabius Maximus, and the two Decij, Lucius Volumnius, Marcus Lucius, and other great personages following: if he had preserved the Punick warre before the Romains, and then being of more yeares, had passed into Italie. In euery of which there was the same vigour of spirite, and mind, that was in Alexander, and militarie discipline from the beginning of the Citie, successiuely deliuered from hand to hand, and ordained in forme of an arte, by the principall precepts thereof. Thus did the Kings fight, and thus they that draue them away, namely, the Iunij, and Valerij: Thus consequently the Fabij, Quintij, and Cornelij: Thus Furius Camillus, who being old, saw the two young ones that should haue fought with Alexander: To whom also Manlius Torquatus would not haue giuen place, if he had met him equally in battaile; neither Valerius Corvinus, both of them notable souldiers before they were Captaines. Neither would the two Decij haue yeelded any whit vnto him, who marching against the enemie, deuoted their bodies, and bequeathed them to death. Papirius Cursor would not haue yeelded to him, with that strength of bodie and courage that was in him. And that I may not stand to name euery one, this Senate (accounted to consist of Kings) would not haue suffered it selfe to be supplanted by the counsaile of a young man. And he that so esteemeth it, comprehendeth the true forme of the Romain Senate. Nec patiebatur eum is not to be feared, that he would haue pitched his campe better then any of those whom I haue named, conuoyed his victuailes, conducted his carriages, kept himselfe from ambushes, chosen the time of fight, arranged the battaile, and assured himselfe of succours. But he should no more haue said, that he had met with Darius, accompanied with women, and Eunuches, armed betweene purple and gold, effeminated and weakned by the pompe of his fortune; rather a pray then an enemie, whom he ouercame without bloud-shed: happie in this, that he dared to so good purpose despise such vanities. He should haue found Italie much different from India, throughout which he went banqueting, with his dronken armie: when hee should haue heere seene the fortresses of Apulia, and the Mountainies of Lucania, and the traces, or foote-stepps of the ouerthrowe of his auncestours, where his vncle Alexander, lately king of Epirus had bin ouercome.

We speak of Alexander, not yet plonged in prosperitie, wherein he shewed himselfe as insolent, as euer did any Prince: Who if he be conuersated by the space of his new fortune, and by that new minde which he carried after his victories, hee had comen into Italie, more resembling Darius, then Alexander: and had brought thither his host, not remembring Macedonia any longer; and already degenerating into the manners

of the

of the Persians. It is grieuous to me to reuiue so great a king, the proud changing of his garment, and the desired kissing of those which call them selues prostrate on the ground before him; being not onely ouercome and vanquished, but also exempted vnder Macedonians. And the shameful punishments, and murders of his friends amongst his cuppes, and the enuie of his supposed and fained race. And if from that time forward he had become a greater husband, more trusted, and more solaced in the anger, (which are not rubbed out of mindes that haue smitten of luth,) would not these vices haue much damaged and hindered the Imperiall vertues? Is that to be feated which some light persons amongst the Greeks, (namely fauouring the glorie of the Parthians against the Romaine name) haue accustomed to say, that the people of Rome could neuer haue stayed the maiestie of the name of Alexander: who I think was neuer knowen to them, not so much as by fame? Against whom some in the Court of Athens, whiles they yet beheld before their eies the smoking ruine of Thebes, supplanted by the armes of the Macedonians, dared in full assemblies to speak freely, as appeareth by the writings of their Orations: would not one amongst so many Romaine Lords haue spoken freely? Let his greatnes be of so great reckoning; yet shall it be but the greatnes of a man, gotten by the felicitie of little more then ten yeares. And they which enstall him, forasmuch as the people of Rome, hauing not bin ouercome in any warre, yet hath had the worst in sundrie battailes, and that Alexander had the better in all: they doubt not consider that they compare the acts of one man, being yet young, with those of a people which hath already warred, for the space of eight hundred yeares. Do we then meruaile, if on this side be more aged, then yeares do abide other; that fortune hath bin more variable in this long space, then in the time of thirteen yeares? Let vs rather compare the fortune with fortune, of one mate with another, and of Captaine with Captaine. How many Romain Captaines can I name, that neuer had contrarie fortune in battailes? One may find in the Annales of the Magistrates, and in the Calenders, the battailes of the Consuls, and of the Dictatours, whose vertue, and fortune neuer brought any displeasure to the people of Rome: And they are more admirable then Alexander, or any other king; hauing not bin Dictatours so the of them about ten or twentie daies, and none about a yeare. The leuies of men haue bin hindered by the Tribunes; they went often to warre after the season, and haue bin sent back againe before it, by reason of the Comices or Parliaments. The yeare hath bin spent in preparations for enterprises; The enuie or malice of a Collegue hath caused hinderance, or domage; and when matters haue bin euill managed, he hath bin succeeded by another. They haue taken new or ill disciplined souldiers. But certainly kings are not onely free from all hinderances; but also Lords ouer time and businesse: and with their counsels they draw all things after them, and do not follow them. Then inuincible Alexander, had waged warre against inuincible Captaines: and had put in hazard the like pledges of fortune: but there had bin more danger en-

the

the Macedonians side: which had but one Alexander, not only subiect to many perils, but also seeking of dangers. The Romains had many equall to Alexander in glorie and greatnes of exploits, which might iustie or dis accor-ding to their desires, without the publike ruine.

In relation to compare armies with armies, as here in number, or kinds of men, of armor, or multitude of auxiliaries. There at that time by the num-ber taken of the Citie, they were found two hundred and fiftie thousand, heads. Wherefore in the rowle of the allies from the name of the Latines, there were listed well neere an hundred Legions of Citizens. Of auxiliaries there were fowrescore fiue armies, as neere as I can gather, of Samnia, and Vmbria, the Gaules being also the ie enemies. They made warre in Samnia, and against the Lucani: Then afterwards he should haue found all Italie, with the Sabines, Volsces, Eques, and all Campania, and a part of Vmbria, and Etruria; the Piscenians, Marsians, Peligninns, Vestines, Apulians, and all the coast of the Grecians, inhabiting on the inferiour sea, from the Thracians vnto Naples, and Cannes: and from thence to Antia, and Hostia; either mightie with the Romains; or subdued by them. He should haue passed the sea with his old Macedonian souldiers, not exceeding the number of thirtie thousand, on foote, and fower thousand on horseback, almost all Thessalians: for this was his strength. If he had ioyned with them the Indians, and other Nations; they would rather haue bin a hinderance, then any helpe vnto him. Moreouer, the Romaine armie in their owne countrie might easily haue new supplies; and the armie of Alexander would haue waxen old: as it hap-ned afterwards vnto Hannibal.

The armes of the Macedonians were the buckler, and the iauelin, called Sarisa: The Romains vsed a sheild, which was greater to couer the bodie, and a speare somewhat rougher, either to strike or throw then the pike. The footemen both of thone, and thother keeping firmely their rankes; but the vnmoueable Macedonian phalange was of one sort; and the Romain squa-dron manyfold, and compounded of many parts; easie to sunder or ioine, as neede required. Touching their worke, there is none like to the Romain, nor better to endure trauaile. Alexander if he had bin ouercome in one bat-taile, would haue made an end of the warre; But what armes could haue quailed the Romain, whom Candie and Cannes could not quaile? Surely, if he had prospered in the first encounter, he would haue bin gon to the Per-sians, and Indians, and to the cowardly nations of Asia: as the bruit is, that Alexander the king of Epirus, feeling himself wounded to death, said; com-paring the state of the warres made in Asia by this yong Prince, with his.

When I call to mind, how in the first Punick warre they fought twentie and fowre yeares against the Carthaginians, with mightie fleetes by sea; I then think that the age of Alexander could not haue suffised for one war: and peraduenture the Carthaginian state being allied with the Romain by aun-cient lyne, and the feare being alike against a common enemie, might haue ioyned two such mightie Cities in armes, and men; and then he might

haue

haue bin intangled with the Punick and Romain warre at one time. The Romaines assaied the Macedonian enemie, not vnder Alexander, neither when the forces of Macedon were whole and entier; but against Antiochus, Philip, and Perses, not onely without any losse, but also without any danger. Let it not be euill taken that I say, and let the ciuill warres cease; we haue neuer failed, neither in places of aduantage, or disaduantage, whensoeuer we had to deale with an enemie on horseback, or on foote, and in open warres. The souldier loden with armes, may well feare the man at armes on horseback, the arrowes, and thick forests, the crooked and vneasie waies: but he hath beaten back, and shall beate a thousand bands more heauily armed, then those of the Macedonians, and of Alexander: prouided that the loue of peace wherein we liue, remaine still amongst vs, and the care of ciuile concord.

A COMPARISON OF POMPEY THE *great, with Alexander, Hercules, and Bacchus, according to Plinie.*

BVT it pertaineth to the honour of the Romain Empire, and not to the victorie of one only man, to recite all the titles, and triumphes of POMPEY the great, hauing attained to the glorie of the deedes, not only of Alexander the great, but of Hercules also, and the father Bacchus. Sicile then being recouered, where he began to do seruice to the common wealth, following the partie of Sylla; and then all Africk being subdued, and brought vnder obedience, and his surname of (great) being taken therhence; being a Romain knight (that which neuer before hapned vnto any) he was caried in a triumphant chariot; and by and by going toward the West, and hauing erected many trophees in the mountaines Pyrenees; he reduced vnder obedience, eight hundred three score and sixteene Townes, between the Alpes and the extremities of the farthest Spaine: thorough the magnanimitie of his courage, making no mention of Sertorius. And the ciuil warre being extinguished, which moued all the strange warres, he againe led the triumphant chariots being a Romaine knight, and so many times Emperour and Captain before he was souldier. Then being sens to all the seas, and beyond toward the East, he brought back his titles to his Countrie: after the maner of such as ouercome in Combats, and sacred games; who are not only crowned them selues, but crowne their Countrie also; attributing to the Citie these honours at the Temple of Minerua, which he dedicated of his pray: after this maner. *Cn. Pompey the great, Emperour; hauing ended the warre, which endured thirtie yeares, hauing defeated, put to flight, slaine, and taken to mercy two Millions of men, fower score and three thousand, eight hundred fortie and six; and hauing sonke and taken, eight hundred fortie and six shippes; won a thousand fiue hundred thirtie and eight Townes, and Castels: and conquered the lands from the marish of Meotis, to the red Sea, hath made this vow: to the merite of Minerua.* Such is the summarie of his deeds toward the East. Concerning the triumphe which he made at the end of September, in the yeare when Marc. Messala, and Marc.

Piso

Piso were Consuls, the preface was such. *When we had deliuered all the sea-coast of pyrates, and had restored the Empire of the seas to the people of Rome, he triumphed of Asia, Pontus, Armenie, Paphlagonia, Cappadocia, Cilicia, Suria, the Scythians, Iewes, Albanians, Iberians, the Isle of Crete, and Basternes: Moreouer, of the kings Mithridates, and Tygranes.* The top of his glorie, as he said himselfe in a great assemblie, was this, *That hauing found Asia, the last of the prouinces, and farthest, he made it one of the middlemost vnto his countrie.* If some one on the contrarie would in like maner recite the deeds of Iulius Cesar, which seemed greater then his, he should reckon all the world, which would be an infinite thing.

A COMPARISON OF IVLIVS

Cesar, with Alexander the great, according to Appian.

ALEXANDER, and IVLIVS CESAR, were both of them verie ambitious, and warlike aboue all others; readie and diligent to execute all enterprises: and impetuous in dangers, euen to the contemning of their owne liues. And their fortune and audacitie was no lesse helpfull to them both, then their militarie discipline: Of whom thone, namely ALEXANDER, went in the summer season, and thorough countries destitute of waters, to the god Hammon: and hauing passed the gulfe of the sea of Pam, phylia, by great hap, and felicitie, he got the countrie: For in his passage ouer the sea, it seemed that fortune with-held, & appeased the raging therof. Afterwards at the beginning of winter, being on his way, he went thorough the rough seas: euen to the Indies. Moreouer, being at the siege of a Towne, he was the first that got vpon the wall, and then leaped downe all alone amongst his enemies; and hauing receiued thirteen wounds; yet remayned notwithstanding inuincible in all things. He subdued many Nations in Europe; and conquered the Greekes by armes, which were a verie warlike nation, and desirous of libertie, and who were neuer accustomed to be subiect vnto any other: till such time as vnder colour of presidence, they were obedient to Philip, the father of Alexander, as to their Protector. He vanquished almost all Asia; and as one might say, ouercame all that he saw. And finally, as he purposed in his mind to conquer the rest of the world, he died in the flower of his age.

Touching IVLIVS CESAR, in the sharpest of winter, the Ionian sea was calme, and nauigable vnto him. He sailed also in the Ocean sea ouer against the Isle of great Britaine: and albeit he had not any knowledge of the coast, yet he commanded his Pilots, who kept a loofe off, to put in with their shippes. And in an other place, hauing by night time alone in a little boate espied the passage, hee bid the Master of the shipp set saile to the winde: and to put more confidence in the fortune of CESAR, then in the sea. He entered oftentimes all alone on his enemies, when all his people quaked and trembled for feare. He fought in pitched

field

field against the Gaules thirtie times, and subdued all that Nation: which was so terrible to the Romains; that whereas by the law of the Priests, and of the Auncients, they gaue immunities to the men of armes from seruice, they alwaies added, except it were against the Gaules; in which case there was no excuse, neither for Priest, nor aged person. Moreouer, CESAR fighting neere vnto Alexandria, and seeing himselfe on a bridge, abandoned of all his people, and enuironed on all sides with his enemies; he cast his purple garment on the ground, and then leaped into the sea. And because his enemies pursued him in the water, he kept a long time at the bottome, without showing himselfe, sauing now and then, to take breath; till he drew neere to one of his ships: and then stretching out his hand, he made himselfe knowen; and by that meanes was saued. In the ciuile warres (for feare as he said, but in trueth for ambition) he had against him many great and valiant Captaines, of many great armies, not onely of Barbarians, but of Romains also: and he ouercame all his enemies (which had surmounted all others in vertue and felicitie) in one onely battaile, or two. But yet notwithstanding, his armies were not alwaies inuincible, as those of Alexander: for his Prætors, Cotta and Titurius, fighting against the Gaules, were shamefully defeated; and in Spaine, Petreius, and Afranius, inclosed his armie in such sort, that they were in a maner besieged. Also at Dyrrhachium, and in Libia, they were about to run away: and againe in great feare of the yong Pompey. But in as much as concerneth the person of *Cesar*, he was euer without feare; and in the end victorious. He inlarged the Romain Empire both by sea, and by land; from the Ocean sea, euen to the riuer Euphrates; aswell by force and vertue, as by his clemencie, and benignitie. His Empire was more firme & better founded then that of Sylla; for he shewed himselfe in effect a king to those which would not haue had it so, although he abstained from the name: and hauing vndertaken a new warre, he died; as did Alexander. Both of them had armies almost alike: for their men were quick and hardie; louing their chiefes, sharpe and fierce in fight; often disobedient, and readie to mutine against their Emperours; because of their continuall labour: and notwithstanding, after they were dead, they lamented, and bewailed them greatly; and iudged them worthy to be honoured as Gods. They were both strong of bodie, and excellent in beautie; both descended of the line of Iupiter; The one of Æacus; and of Hercules; and the other of Anchises, and Venus. Both of them were contentious, and rough to such as prouoked them; but easie to be reconciled: pitiful and gracious to their prisoners, and to those which they had ouercome; and liberall toward all people; without couetousnes of any thing, but of the victorie. By such vertues and conditions, they both attained (howbeit by diuers meanes) to such great principalitie. For when *Alexander* began to conquer, he had already a kingdom, which Philip had greatly increased: But *Cesar* of a priuat Citizen (though of a noble race) without any great patrimonie, and without money, attained to this great glorie. Both of them contemned the great sighes that appeared of their death; and notwithstanding,

towards

towards those that foretold their mishap, they shewed no tokens of displeasure: and their end was almost after one sort; because that both of them had twice together infortunate prognostications; & were either of them at both times in great danger. For ALEXANDER in the Countrie of the Oxydracæ, having gotten vpon the wall of the enemies, before all the Macedonians, seeing himselfe alone, and abandoned of all, (because the ladders were broken) of a great audaciousnes leaped downe into the Towne amongst his enemies: where being grieuously hurt in the stomack, and the neck, euen as he began to fall, was succoured by his people; who for feare of losing him had broken the gates. CESAR also being in Spain against the yong Pompey, and seeing his men afraied in such sort, that they durst not fight; ran alone into the midst of his enemies: and having receiued in his shield aboue two hundred shot, sustained the brunt, till such time, as his men for shame, and feare of him, came to succour and reskue him. And after this maner, their first euill prognostication put them in danger of death: But the second, made them both to die outright. For Apollodorus fearing the force of Alexander, and of Hephestion; Pythagoras, (who was a great diuiner) after Apollodorus had made sacrifice, hauing beheld the entrailes of the beast that was sacrificed, bad him that he should not stand in feare of them, for both of them should die within a little time. And after that Hephestion was dead, Apollodorus fearing least some should practise the death of Alexander, reuealed vnto him the prognostication, whereof he made but a sport, and demaunded of Pythagoras, what was signified by that which he had seen; who answered him, that it betokened death: whereat laughing as afore, he praised Apollodorus as his friend, for that he gaue him warning; and the diuinour for the confidence and assurance which he had in his art. The like almost hapned vnto CESAR as he went vnto the senate, where he was slaine; for when it was told him, that his infortunate sacrifice signified death; he answered, that the like befel him, when he was in Spaine: the diuinour then replying, that he was then also in great danger; and that now the signes were more euill, then they were then; to shew, that he had some confidence in the diuinour, he set him to sacrifice againe, till such time as he saw, that he tarried entering in doing thereof, and then all angry he went into the Senate, where he was slaine. The like hapned also to ALEXANDER, comming back with his armie out of the Indies into Babylon; for as he drew neere the Citie, the Chaldees warned him, that he should forbeare for that time to enter into the Citie, to whom he answered, reciting a verse to this effect; *Who is the good diuinour, that foreseeth well?* Afterward being admonished by the Chaldees, that if (whatsoeuer befell) he would needs go into the Citie with his armie, he should not turne his face toward the West; but should go round about the Towne, entring on the East side, he was content to please them therin: But finding a marish in his way, that hindered his passage, being angry, and mocking at them, he turned towards the West, and went into the Towne: out of which being afterwards gon forth, and come

in a boat on the riuer Euphrates, and after on that of Pallacora, into which Euphrates falleth, to certaine great lakes which are at the mouth of these two riuers; in such sort that they make the land of Assyria almost all nauigable; purposing to inclose the mouth of those said riuers with a wall; he iested (as is said) at the prognostication of the Chaldees, because he was come out of the citie, and had nauigated safe, and sound: But neuerthelesse, being entred into it againe, he ended his daies there shortly after. So hapned it vnto CESAR, who meeting in the morning the verie same day that he was slaine with the diuinour, which had foretold him that he should not escape the day of the Ides of March; said to him laughing, that the Ides were come: and yet notwithstanding, he was slaine the same day. By this meanes both of them made no account of the prognostications; and yet towards the prognosticatours they shewed not any anger: and died both according to their prognostications. Moreouer, they were both verie studious of vertues, and of the sciences; both in the Greeke, Latine, and strange languages: ALEXANDER took paines to vnderstand the learning of the Brachmanes, who are reputed the most learned amongst the Indians, as the Mages are among the Persians. CESAR also going thorough the kingdom of Egipt with Cleopatra, laboured to vnderstand, & to know the sciences of the Egiptians: whereby he afterwards ordered many things wisely at Rome. For the course of the yeare which was il ordained (by reason of the odde monethes and daies called *Intercalares*) because they tooke it according to the course of the Moone, he altered it by the course of the Sunne, as did the Egiptians. It hapned also vnto CESAR, that none of those which conspired his death escaped, but were slaine all by his successours, as ALEXANDER had also done to them that had slaine his father.

A COMPARISON OF IVLIVS CESAR *and Augustus, with Romulus, and Numa.*

AS ROMVLVS had many troubles in the founding of Rome, and was entangled with many warres, being constrained to fight with those that opposed themselues to the foundation of his Towne; And then NVMA succeeding, had leasure to assure the increase thereof: So IVLIVS CESAR, hauing obtained by many troubles and dangers the Monarchie that he so much desired, and so earnestly affected, he left it to OCTAVIAN his nephew and heire troubled with partialities: who had meanes to confirme it, in firtie and six yeares which he raigned, and to establish the Countrie in great concord: causing the Temple of *Ianus* to be shut after the battaile at Actium, as it had bin in the time of Numa, that all occasions of warre might be extinguished, and quenched.

A COM-

A COMPARISON OF ROMVLVS

with Cyrus, Theseus, Arsaces, and Semiramis; who founded Cities, and kingdomes, or Monarchies.

AS CYRVS presently after his birth was exposed vnto beasts to be deuoured, and left in the midst of a forest; where a bitch gaue him suck; and was after saued by a shepheard: so was ROMVLVS also cast forth; and sucked a sheewolfe; and was fed by a woodpecker: till such time as the shepheard Faustulus had found him, and caried him home in safetie. And in like maner, SEMIRAMIS was left in a desert place, full of rockes, where shee was fed by the birdes for a season: and afterwards found by the shepheards, which nourished and brought her vp. THESEVS and ROMVLVS were begotten by stealth, and not in lawfull mariage; and it was bruted of them both, that they were borne of the seed of the Gods: founding the two noblest Cities of the world; thone *Rome*; the other *Athens*. SEMIRAMIS also, who founded *Babylon*, was begotten out of lawfull mariage. And as ROMVLVS whiles he spake vnto the people, vanished away sodainly; and it was giuen out, that he was taken vp into heauen, and that from thenceforth in steed of a good king, he would be a gracious god vnto the Romains: So SEMIRAMIS, hauing giuen commaundment to all the gouernours of the prouinces of the kingdom of Assyria, that they should be obedient to her sonne, as to their king, she vanished sodainly: and it was beleeued, that she was translated among the Gods. The people of Rome buylded a Temple vnto IVLIVS CESAR, neer vnto the place where his body was burned, after his death: and worshipped him as a God: thinking that the Comet which arose then, was his soule translated into heauen. And if it were lawfull to mingle trueth with fables, and diuinitie with humanitie; MOSES (which receiued so much grace and fauour of GOD, as to speak vnto him, and to be chosen to bring the children of Israel out of the miserable bondage of Pharaoh, and to giue them the Law, and forme of liuing) he was soone after his birth exposed in a basket of bulrushes, neere to the riuer Nilus, and after miraculously saued by the kings daughter; who brought him vp, and adopted him as her sonne: And when he died, and was buried, his sepulture was neuer afterwards knowen of any. God by the mouth of his Prophet *Esay*, calleth CYRVS, who founded the kingdom of Persia, his king, two hundred yeares before he was borne: promising to hold his right hand, and to helpe him to take the strong Cities; to subdue mightie Nations; and to humble the kings of the earth: And chose him amongst all the Princes of the Gentiles to reedifie the Temple of Ierusalem: and to restore the people of Israel to their Countrie, wherhence they had bin driuen out a long time. ARSACES hauing conquered and established the kingdom of the Parthians, was no lesse celebrated of them, then Ninus and Semiramis of the Assyrians; Cyrus of the Persians; Alexander of the Macedonians; Romulus, Iulius Cesar, and Augustus of the Romaines. In remembrance and honour of

whom, the succeeding kings which raigned in that state were called of his name *Arsacides*, as the Romain Emperours are called *Cesars*, and *Augustes*, in the honour and memorie of Iulius Cesar, and Augustus.

A COMPARISON OF THE ROMAIN warfare, with the Parthian, Carthaginian, and Assyrian.

THE militarie exercise of the Carthaginians was principally in matter of the sea; By reason whereof they made little reckoning of footmen; but gaue some order for horsemen: because they were serued by strangers, and mercenaries. The Parthians vsed not any footmen, neither fought in any order; but by skirmishes confusedly, and vncertainly. On the contrarie, the principall force of the Romaines consisted in their footmen, and they fought close in rank and order; neuer forsaking that place wherein they were appointed: resolute to ouercome, or to die. The great champaignes and large countries, which the Parthians inhabited far from the seas, and where there are but few riuers, being far distant one from an other, were verie fit for their horsemen to run swiftly, from one side to thother: Where on the contrarie, the Romaines being laden with armes, could not keeping their order, make hast without damage, in such places where they found neither vittailes nor waters. Who by militarie discipline and exercise surmounted the multitude of the Gaules, the greatnes of the Germains, the strength of the Spaniards, the riches and cauteles of the Africans; the wisdome and subtelties of the Grecians: albeit they were lesse in all things then these Nations, sauing in the art, and exercise of warre. And hauing gotten the seignorie of a great part of the world, when their Empire was mounted vp to the highest of the wheele, in the time of Augustus; it began then to turne, and to go downwards: when the Citizens of Rome were left out of the hostes which the Emperours gathered; and that they relied on the force of the mercenaries; and of such as they had before ouercome. And howbeit the great vertues which were in Augustus, and his good wit, preserued and vpheld the Maiestie of the Empire, as long as he liued; yet his successours learned of him to intertaine others in pay, besides the Romaines; as Gothes, Lombards, Germains, Frenchmen, Spaniards, and others; whereof came the ruyne of Rome: for asmuch as the Emperours following kept an host of strangers, called the *Pretorian*, neere the walls of the Citie of Rome: which maner, albeit at the first it seemed for their aduantage; yet in the end it was their ouerthrow. For this number of souldiers disposed of the Imperiall dignitie at their pleasure; beeing armed in the place against naked, and vnarmed people. Also the other armies which were in Gaule, Germanie, Pannonie, Suria, Africke, and elswhere, would be of authoritie; whiles thone of them named one to be Emperour, and an other named another: in somuch that there were sometimes two or three pretēding at one time: who thinking ech to consume the other, consu-

consumed the Empire, which had cost so much in the obtaining. But considering that almost all the Emperours were of strange Nations, as also the souldiers which had created them: that made them to care lesse for the conseruing of it, then if they had bin borne of the Citie. Then alwel those which were elected Emperours, as they which had chosen them, marched against the Citie, with the same mind, as they would against their enemies: doing in these changes many spoiles and murthers; alwell on the Emperours themselues, as on the Senatours, and other great persons. Whereas if the institution which the Romains had, in the time whiles their vertue liued, had bin still maintained, (which was to make their warres with their owne people, and not to hire strangers; nor to admit their neighbours or allies into their campe in greater number then they were themselues) their Empire had not bin diuided, neither transported out of their hands: neither their Citie many times destroied and abandoned, as it hath bin. For by maintaining their former maner of fighting, they should haue auoided all these inconueniences; and haue comen alwaies happely to a good end of all their enterprises: as they did as long as they were serued of their owne Citizens.

Moreouer, the Romains failed greatly in the intertaining of their ordinarie armies; and prolonging of generall militarie charges: which fault was a great furtherance to the ouerthrow of the common wealth, and destruction of the Empire. But the kings of Assyria changed euery yeare their armies, and their Lieutenants generall; prouiding wisely by such changing, that the souldiers and Captaines, could not so readily vnite themselues one with the other, to conspire against them. For the people that are continually exercised in armes, and hardned vnto labour, are more couragious; and the Captaines which commaund alwaies ouer the same armies, make them partial to themselues; and draw them oftentimes from the obedience of their common wealth, or the seruice of their Prince: as it hath bin discoursed more at large before, speaking of the Assyrians.

Besides, they yet made an other fault, no lesse then the former: changing the simplicitie of the Romains, into the proud ceremonie of the barbarous kings. For whereas the first Emperours accomodated themselues to the Romaine libertie, not differing from other Lords, but by authoritie, and obedience which was borne towards them: went vnto the warres; conducted their armies; conquered Countries; tooke fortresses; bearing all trauailes indifferently with their men of armes; whom they called fellow-souldiers: the later thinking, that to liue in delights and idlenesse, was the soueraigne blisse and happinesse, shut vp themselues in their pallaces; and separated themselues as much as they could from the sight of men; seeing and hearing little; making of themselues Gods inuisible, or seldom seene; and would be worshipped for such; to the end to be more venerable, after the maner of the kings of Assyria, Persia, and Parthia: and tooke a crowne of lawrel, a diademe of gold, a seat and scepter of Iuorie, hose, girdles, and other apparell laden with precious stones; and going forth in this pompous habite,

environed with xxiiij. Lictours with fagots, and axes; and with the traine of their prætorian ſouldiers; they cauſſed a torch or firebrand to be caried before them; and gold and which was brought from far, to be ſowed in their way where they ſhould paſſe; diſdayning to touch the bare ground, whereon other men did tread: In ſuch ſort, that deſiring to ſeeme more then men, they became leſſe then men; their arrogancie on the one ſide making them odious; and their cowardize on the other ſide contemptible: and by the euill opinion which was held of their life, and little power, they gaue occaſion to men to conſpire againſt them, to kill them, or driue them away.

A COMPARISON OF THE LEARning, and other knowledge of the Romaines, with that of the Greekes, Egiptians, and Chaldees.

HAuing compared the Romain power, and warfare, with the moſt famous of the former Nations: we will after the ſame maner alſo compare the *Learning* of the Romaines, with that of the Greekes, Egiptians, and Chaldees. As learning then came firſt from the Barbarians to the Grecians; and from the Grecians to the Italians; by occaſion hereof the Italians in the deep ſciences, haue alwaies vſed the inuentions of ſtrangers: or if of themſelues they haue written any thing, there hath bin but litle ſoundnes therin. PLINIE writing his natural hiſtorie, put his truſt in thoſe autors, of whom he receiued the matters: without verifying of them. CORNELIVS CELSVS a man of reaſonable vnderſtanding, hauing written of al ſciences, hath onely caried away this praiſe, to be reputed to know al things: and in that which he hath written of Phyſicke, there is nothing to be accounted of, but the Latin, ſuch as was in his time. The moſt that is praiſed in SENECA is, that he ſharply reprehendeth the vices; ſhowing himſelfe for the reſt little Methodical; and ſomewhat negligent in thoſe matters which hee handleth: relying on ſuch as gathered them; for the trueth of them. CICERO, who boaſteth that he hath ioyned Philoſophie, and eloquence of pleading together (which no Grecian had done before him) he is reckoned a better Oratour, then a Philoſopher: hauing handled certaine places of philoſophie rather for oſtentation, then for doctrine or inſtitution. And MARC VARRO (who is held the moſt learned of the Romaines) began Philoſophie, more to ſtir vp others, then to inſtruct them: as the ſame Cicero witneſſeth.

VIRGIL modeſtly adiowing the Greekes to be better Orators, Poets, Painters, Statuaries, and wreſtlers; and the Chaldees, and Egiptians better Aſtrologers, Geometricians, and Arithmeticians; and that other ſtrangers did excel in other diſciplines: he affirmeth, that the true art of the Romaine is, to ſubdue the proud; and to be pitifull to thoſe that ſubmit themſelues.

Cicero

Cicero speaketh more briefly, not consenting to make the Latins equal with the Greekes and others: but preferreth them in many things, as in the preface of his Tusculans, where he writeth thus. My iudgement hath alwaies bin that our men either haue of themselues better inuented then the Grecians; or haue bettered whatsoeuer they borowed of them: for we haue their manners, and fashions of life, their domestical, and familiar affaires better, and seemlier ordered. And touching the common wealth, our auncestours haue framed and gouerned it with much better Lawes and institutions. What shall I say of warfare? in which vertue our men haue much excelled, and yet more in good discipline. In regard of other things which they haue gotten by nature, and not by learning, they ought not to bee compared neither with the Greeks, nor with any other nation. Where was euer such grauity, such constancy, such courage, honesty, faith, and such excellent vertue in all kinds, as may be compared to that of our auncestours? Greece surmounted vs before in learning, and all kind of knowledge: wherein it was easie to ouercome such as made no resistance. For the Poets being the most auncient in learning amongst the Grecians (considering that Homer, and Hesiodus were before the building of Rome, and Archilochus in the raigne of Romulus) we haue Poetrie more lately. For about foure hundred and ten yeres after Rome was built, Liuie published a comedy, when C. Claudius the son of him that was blind, and Mark Tuditan were Consuls, a yere before the birth of Ennius: who was auncienter then Plautus and Neuius. The Poets then were but of late knowen, and receiued of vs: although it bee written in the originaries, how people being at the table, were wont to sing to the flute the vertues of renowmed parsons. Notwithstanding the oration of Cato showeth that this thing was but of small account; wherein he reproched vnto Marcus Nobilis that he caried with him Poets into his prouince: because this Consul had Ennius with him into Etolia, as we know. Wherefore by how much the lesse honour they giue vnto Poets; their studies were so much the lesse. But this notwithstanding, if any endewed with great wits haue giuen themselues thereunto, they haue no lesse aunswered the glory of the Greeks. If Fabius a man of great nobility had bin praised for painting wel; it is to be thought ther had bin amongst vs many Polycletes, and Parrhalies. Honour nourisheth arts, and all are stirred vp to study with glory, and those things alwaies remain vntouched which of al men are reproued. The Greeks esteemed much of the knowledge of singing, and playing on Instruments: wherefore it is said that Epaminondas (in my opinion the first man of Greece) could very wel play on the Lute. And Themistocles some yeres before hauing refused the harpe, was accounted the more ignorant: Then the Musicians florished in Greece, and euerie one learned Musicke; and he which was ignorant therein, was accounted the lesse learned. Geometry was in great honour amongest them; and therefore there was no thing more respected, then the Mathematickes: But wee haue moderated these arts by the vtility of numbring, and measuring. On the contrary wee haue eftsoones receaued the Oratour; howbeit not learned

learned at the firſt; yet apt to ſpeake: and afterwards learned. For it is written, that Galba, African, and Lelius were learned; and Cato ſtudious, who was before them. Then Lepidus, Carbo, and the Gracches. And finally comming to our age; we haue had ſuch ſtore of learned men, that we yeeld not much, or rather nothing at all, to the Grecians. Philoſophy hath bin omitted vntill this time (hauing not yet receaued any light from Latin letters) which we muſt beautifie, and bring to light: wherein we ought to take ſo much the more paines, becauſe it is ſaid that there are many Latin bookes written inconſiderately, by good and honeſt perſons; but yet not ſufficiently learned.

The ſame *Cicero* in his fourth Tuſculane, As in many places (ſaith he) I haue accuſtomed to admire the good wits and vertues of our men; ſo I chiefly admire them in theſe ſtudies which being very lately deſired of them, haue bin tranſported out of Greece into this Citie. For the auſpices, ceremonies, comices, appellations, counſailes of the fathers, the orders of footemen, and of horſemen, and of the whole warfare being from the beginning of the citie by royall lawes, and inſtitutions diuinely ordained: Surely then when the common wealth was deliuered from the domination of kinges, it made an admirable increaſe, and an incredible courſe in all excellence. Conſidering then the ſtudies of learning; many reaſons make me thinke that they haue alſo bin brought from elſe-where, and not onely bin deſired, but alſo conſerued, and refined. How many and what excellent Poets haue here bin in a little time? and what Oratours? In ſuch ſort as it appeareth that our men haue eaſily attained to all things when they haue bin deſirous of them. The ſtudie of wiſedome hath bin of auncient time amongſt them: Yet doe I not find any that may be called wiſe-men before the age of Lelius, and Scipio. While they were yet but yong, I ſee that Diogenes the Stoick, and Carneades the Academick, were ſent Ambaſſadours by the Athenians to our ſenate; and how that neither of them before had handled any publick affaires; and thone was a Cyrenian, & thother a Babylonian: and that they neuer had bin take out of the ſcholes & choſen vnto this charge, if at that time there had bin any learning in thoſe that were chief of the citie. Who writing in diuers profeſsions, ſome of them handled ciuile Lawe; others made Orations or Hiſtories, repreſenting the doctrine of good life; the moſt venerable of all others: and more by example of life then by writing. Then in this true, and elegant Philoſophy (which began in Socrates, and hath remained amongſt the Peripateticks and Stoicks, which ſay the ſelfe ſame thing, but after a diuers maner, and the Academickes endeuouring to decide their differens) there are not any Latin writers; or if there be ſome, they are but a ſmall number: as well by reaſon of the greatneſſe of the matters; as of the hinderances of men; or becauſe they thought them not to bee approued of the ignorant.

A COM-

A COMPARISON OF THE LATIN *authours, with the Greeke: and namely of Cicero with Demosthenes.*

QVintilian who came after Cicero, comparing the Latin authours with the Greeke: First touching Heroicall poesie, he giueth the seconde praise vnto Virgil, singularly admiring the happie, and easie naturall vaine of Homer; and in Virgil his diligence, and curious imitation. In an Elegie he liketh wel of Tibullus and Propertius, whom hee compareth with the Greeke Elegiacks. Concerning the Lyrickes, he accounteth Horace the chiefe of all the Latins, and almost alone deseruing to be read. He confesseth, Pindarus is not ymitable. That the Latin Tragedie attaineth not to the grauity of Sophocles, and Euripides. And the Comedy yet lesse to the Attick grace, and eloquence. No Latin Poet hath made any Iambicke or Dithyrambicke worke. The Satyre is altogither Latin.

The Latins were happier in Historie, then in Poesie: Salust being nothing inferiour to Thucydides, and Liuie to Herodotus.

But touching *Eloquence* Cicero maketh this iudgement of Demosthenes, and himselfe. Demosthenes perfecteth many things; and I begin them. You may iudge that he is able, and that I am willing: and that he declareth himselfe according as the matter requireth. But he was excellent, and succeeded vnto excellent personages; and there were many great Oratours in his time. Wee should haue done very much in comming in any sort to that which wee pretended, in the place where as Antony thought, neuer any eloquent man had bin heard.

It is certaine that these two Oratours, were very like in their Inuentions, and dispositions; keeping the same order, and the same maner of diuiding, preparing, and prouing: But they were different in elocution, and in affections. One is more strict, the other more abundant: The one concludeth in fewer words; The other disputeth more at large. The one is more sharpe: and the other for the most parte graue. One can take nothing from the one, nor add any thing to the other. In briefe, there is more diligence in Demosthenes: and more nature in Cicero. It was forbidden in Athens to vse any proemes or epilogues; and it was not lawful in peroring to moue affections; By reason wherof Demosthenes herein is inferiour: But the Greek tongue which he vsed, is richer and pleasanter then the Latin.

Moreouer he that would enquire what personages they were, and howe they liued; he shall finde their liues, and fortunes very like. First of al, both the one and the other came from meane place, to great authoritie. They were both banished their cities; and after called backe with great honour. They vndertooke quarrelles against mightie Lords; into whose hands they fell: and died with the libertie of their Citizens. The excellent Poets liuing at rest and solitarie, being remoued from publicke affaires, haue ended more happely.

happely. But beſides their foreſaid ſimilitudes, and differences; I finde that Demoſthenes employed wholly al the ſence and ſcience which he had either of nature, or gotten by art of Rhetorick; and that he ſurpaſſed in force, and vertue of eloquence all the Oratours of his time; and in grauitie, and magnificence of ſtile, all thoſe which wrote onely for ſhowe, and oſtentation; and in exquiſite art, and diligence, all the Sophiſters of Greece, and the Maſters of Rhetorick. And that Cicero was as well ſeen in many ſciences, as a ſtateſman might be; being often employed in priuate, and publicke, ciuile, and criminall affaires: as may be knowen by many Philoſophicall bookes which he hath written of his owne inuention; after the maner of the Academick Philoſophers: and ſeene by his Orations; in which he ſought occaſions, as he went, to ſhow that he was learned. Alſo in their ſtiles may be found ſome ſhadowe of their natural diſpoſition; for the ſtile of Demoſthenes hath nothing tending to ſport or mirth; but is euery where ſtricte; and there is nothing in it but pricketh to the purpoſe, ſauouring of great trauaile, with auſterity and ſharpenes of nature: whereas Cicero vſed oftentimes to ieſt, euen almoſt like a ſeſter or pleaſant companion; and tourning in his pleadings matters of conſequence into game, and laughter, becauſe it came ſomwhat to his purpoſe; he ſometimes forgat the dutie belonging to a perſonage of grauity, ſuch as he was. Moreouer, one may ſee in their workes and compoſitions, that the one ſpeaketh ſoberly in his owne praiſe, ſo that none could take offence thereat; and neuer but on iuſt occaſion, in regard of ſome matter of conſequence; and is otherwiſe very modeſt and ſparing to ſpeake of himſelfe: Contrariwiſe the vnmeaſurable repetitions of the ſelfe ſame things which Cicero vſed commonly in his orations, ſhowed an exceſsiue deſire of glory. And moreouer he praiſed not only his owne deedes; but alſo the orations, which he had written or pronounced: as if he had bin to conteſt with ſome ſcholaſticall Rhetorician; and not to redreſſe and reforme the people of Rome. For to deſire glory for his faire ſpeaking, or (which is worſe) to beg it, is an act of a baſe minde. And therefore in this part, we muſt confeſſe that Demoſthenes is more graue, and more magnanimous: who himſelfe ſaid that al his eloquence was but a rote gotten by long exerciſe; which had yet need of Auditours that would heare it paciently: and that he eſteemed them fooliſh and impertinent (as indeed they are) which glorifie themſelues.

THE ROMAINE KNOWledge in Lawe,

CONcerning the knowledge of the LAWS (which held the ſecond place in Rome next after eloquence) it hath bin wholy Romain, and Italian. For in other wel ordered coūtreyes, and common weales it is not found that there were any that made, onely profeſsion of ciuile Law. The Athenians, and Lacedemonians (from whom the Lawes were brought vnto Rome) neuer vſed any ſuch: neither the Egyptians, Aſſyrians, Perſians, Carthaginians,

nians, Macedonians, Parthians, and others whose seigniories were mightie and wel gouerned.

These men vnderstanding the rights and customes, which particular men vsed in the citie, and the stiles of pleading, they gaue counsaile touching meane matters, and showed how causes were to be handled, and Processe to be sued out; the maner of prosecuting actions, of proposing exceptions, demaunding delaies, licences, and defaults, framing of complaints, answeres, replyes, saluations, adiornments, of making inquestes, and informations, iudging definitiuely, and executing of iudgements: whose authoritie came to be so great at Rome, and thoroughout Italy that there was made no testament, obligation, bargaine, transaction, contract, rescision, or other deed of importance, without communicating of it to them. And they came not onely to them about cases concerning the ciuile Law: but also for all affaires, and diuties. They gaue counsaile to the Emperours, to the senate, to the assemblies of people, and in their seuerall causes: They were called on, and vsed both in peace, and war. By reason whereof they were called *Prudentes* wisemen; and there art *Iurisprudentia*, the wisdome of the Lawe; for as much as their profession could not be conducted without great wisedome without going learne, heard, red, and knowen much, without knowledge of antiquitie, without vnderstanding the common disposition of mankind, the nature of right, and of equitie, without obseruing the maners of many nations, and especially of their owne. They wrote infinitely in their professions: their bookes being abolished by the Emperour Iustinian, after he had caused the Pandects to be gathered that are yet remaining. Which hath bin a great losse both to this art and to the Latin tongue; none of the auncient writers being left but certaine raggs, and shredds cuill sowed together, and disposed. Their true office was to expounde the meaning of the Pretorian edicts, constitutions of the Senate, decrees of the people, ordinances of princes, and other lawes; to show the reason of eche of them; to aduertise which of them ought to be kept, renewed, or abrogated; according to the times, places, persons, and other circumstances.

A COMPARISON OF THE LATIN *tongue, with the Greeke.*

ALl the Latin authours haue complained of the want of their tongue, confessing it to be poore in respect of the Greeke: in the which more persons had written, & of mo things. Cicero in his *Tusculanes*, sayth that the Greek tonge is richer then the Latin; & in his first *De finibus*, that the Latin was so far from being poore, that it is richer the the Greek: albeit that writing of philosophy, he findeth enough to do to make new words correspondent to the Greek, peculiar to euery art, or speculation; & affected by the philosophers: being the first, or at left he that hath inuented most, tourning some by translations, & others in such termes as he could. Theodore Gaza (a Greek by nation,

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but very well seene both in the Greeke, and Latin tongues, as any that hath bin sithence the restitution of learning) affirmeth that the Latin tongue is sufficient to represent euery Greeke word and sentence, and that they which cannot tourne the Greeke into Latin, doe indeuour to shadowe their ignorance by the poorenes of the tongue. Notwithstanding Quintilian doth not dissemble that scarsitie wherein so the auncientes were faine, by the scrupulous seueritie, which they vsed in their speach: And without difficultie acknowledgeth the Latin, to bee rougher in pronounciation, and harder to ioine or derriue wordes: wherein the Greeke is happy and pleasant. The Greeke, and the Latin, haue their sillables long and short; and verification alike: which other tongues haue not so well. The Greeke hath articles, and the Latin hath not: but with names without any welt or garde (as one may say) or any kind of addition: and we must not meruaile therat, considering that Homer (who in verse excelleth all others) put articles vnto few names: as if they were handles for vessels that had need of them, or plumes vpon morions. Cicero in his Oration for the Poet Archias, sayth that the Greeke writings were read amongst all nations, and the Latin were shut vp in very straighe limits: On the contrary, Plutarch in his Platonicall questions affirmeth that in his time, almost all the world vsed the Romain language: The Cardinall Adrian, who hath written of the Latin tongue, giueth it foure times; the most auncient, the auncient, the perfect, and the vnperfect: fetching the most auncient from the beginning of Rome, to the time of Liuius Andronicus; and the auncient from this Liuie, vnto Cicero, in whose time it was perfect; And the vnperfect, after Cicero; for incontinently vnder Augustus it began to lose his naturall puritie and elegancy, and perished by little and little with the ruine of the Empire: Till at last they left speaking it, & in steed thereof succeeded the Italian, which is spoken at this day. Likewise the Greeke florished, with the learning and power of Greece, till the time of Philip, and Alexander: when it fell from his naturall propriety, and elegancie: diminishing from that time forward with the liberty of the countrey: and engendring by proces of yeres the vulgar Greeke of this present, being mingled with the Romaine, Turkish, and Arabian sithence that the countrey hath bin possessed by the Turkes Mahometists: whereof we haue largely spoken in the discourse of Tongues.

The end of the seuenth Booke.

OF

OF THE RELIGION, POWER, KNOWledge, & other excellence of the Arabians, or Sarasens, and other Mahometists.

The Eight Booke.

AS the progresse which armes, learning, and pietie, haue had hitherto, hath bin summarily declared in the two last bookes: hence forwarde shall be another proposed, of the religion, power, knowledge, and other excellence of the Arabians or Sarasens; which requireth no lesse deduction then the former. In the meane time whiles the Empire was afflicted by the barbarous nations, and Christendome troubled with heretickes; the Sarazens transported to themselues the honour of armes, and of learning. For whereas the church deuided by the Arrians, Nestorians, Manichees, Donatists, and Pelagians; had lost much of her integrity: Then the Empire in the East being vexed by the Persians; in the West, and South, by the Gothes, Vandales, Alanes, Hunnes, and Lumbards; and consequently the light of learning extinguished: in such a confusion the people grieued, and wearied with so many troubles; harkned the more easily vnto Mahomet, when he began to publish his law. Which was so plausible, in hatred of the former contentions, that it was effsoones receaued into many regions. In so much that the followers thereof haue by succession of time possessed both Asia, and Africke, and a great part of Europe; making themselues Masters of the best Countries of the world; out of which they banished the ghospell, to giue place to their Alcoran: which the greatest part of mankinde now followeth; speaking the Arabian tongue in the affaires of religion, and the disciplines, euen as Latin is vsed in these parts. So hauing ended so many conquestes, and subdued innumerable nations, they applied their selues to learning; becomming by the quicknes & sharpnes of their wits very learned in philosophy, Phisick, Astrology, Geomery, & other arts. By meanes whereof they got in their tourne great reputation, in the exercise of armes, & knowledge of learning. And as that vnmeasurable power of theirs extended into diuers countries; so haue they had many valiant Captaines and famous princes for the conduct of their affaires. But there is none more renowmed then MAHOMET, the authour of the *Alcoran*, and founder of the Sarazen Empire; who being borne of an obscure, & poore parentage, came to great riches, power, & authority, making himselfe the law-giuer of mankind; & making the people beleeue, that he was the prophet and messenger of God. His successors were Eubocara, Homar, Odmen, Hali, Alharen, Moaui, Ielid, & the Caliphes, who prospered meruellously in a little time with those beginnings which Mahomet had giuen them; spreading far & wide together with their dominion, the Arabian language, & religion: abolishing

ſhing in thoſe countries which they conquered, the Greek, Latin, Punick, & Perſian: which was a wonderful ſtrange mutation. And as they haue bin excellent warriors; ſo haue they bin no leſſe ſtudious, & learned. For they haue had Auicen, a man moſt learned in thir *Theology* and in all ſciences: Auerrois, an expoũder of Ariſtotle; whom thoſe of his time, and which haue come after him, haue had in ſuch admiration, that they haue almoſt equalled him with Ariſtotle himſelfe; giuing him by excellency the name of the *Commentatour*: Auempace, Algazel, Benbitar, Abaren, and Siphac *Philoſophers*: Meſue, Raſis whom they cal Almanſor, Serapiõ, & Zoar ſurnamed the wiſe, *Phiſitians*: Albumaſar, Auenzoar, Gebber, Alpharab, Alphragan, Hali, & Rodoan, *Aſtrologers*. All which floriſhed almoſt at one time, & haue bin followed by many others, as Perſians, Syrians, Egiptiãs, Africans, & Spaniards writing in the Arabian tongue: which remaine vnknowen to vs by ignorance of the tonge, & diuerſity of their religion. They ſay that *Rhetoricke* is not needful, becauſe that nature plainly, & in few words declareth her conceyts: & albeit they haue (as other nations) many *Hiſtoriographers*, yet they make but ſmal account of hiſtories, eſpecially the Turkes; ſaying that men dare not write the truth of princes while they are liuing, and that after their deceaſe the memory of them is loſt. There are few *Architects* amõgſt thẽ, becauſe they giue not thẽſelues much to building, the moſt part of them dwelling vnder tents & pauilions. The others build no houſes aboue one ſtory in height like to doue-houſes, as in Turkie, mocking at Chriſtiãs that ar ſo curious in their houſes, as if they were to dwel in them perpetually: or if they do build, they are tẽples, bridges, ſtoues, baths, hoſpitals, & other ſuch like publick edifices: caring little for the priuat, which they comonly make of wood, & of earth, & ſeldom of ſquared ſtone: ſuch vanity being reproued by their Law. They haue yet fewer painters, ſtatuaries, cutters, grauers, & caruers of images, for feare of Idolatry (which they abhor) deteſting by reaſon thereof the pictures & counterfeits of all liuing creatures. They haue Poets enough, which paint out their amarous paſſions, & ſuch other fantaſies. The *Alcoran* it ſelfe is writtẽ in meeter, & is altogither poetical. On which is groũded not only their religion, but their politick gouernment, Iuſtice, & warfare is ruled thereby. Wherfore al *Taliſmans*, *Baſis*, *Sabaſis*, *Cadis*, *& Cadileſquets* are boũd to vnderſtand it, & as neer as they can to accomodate their ſentẽces therunto. The princes themſelues haue *Muphtis*, *& Patriarches* neer vnto thẽ, to take heed to their decrees, & ordinances; & to repeale them if they be foũd repugnãt to their religion. For other things, they folow the laws of the *Sultans*, & the cuſtomes of the countrey, by reaſon wherof they haue no other ciuil law, nor Lawiers. The chriſtiãs which haue writtẽ againſt Mahomet, do cal him a diabolical magician, a lier, a deceiuer, & ſay that he was the ſon of a Pagan, & borne of a Iew; a theefe, a whore-monger, & a cunning contriuer: an idolater of religion; poore of fortune; preſũptious of vnderſtãding; ignorant of learning; & renowmed for vilanies. That at his beginning he was a Marchant, & a driuer of Camels; & afterwards being enriched by the mariage of a rich widow, became a Captaine, & had charge of the Arabians vnder the Emperor Heraclius. In which ſeruice he found meanes to get him power

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and authoritie. For whereas the foure thousand Arabians, which serued Heraclius had required to haue the military garment giuen them, as wel as to the other men of warr, an Eunuche who was Treasurer at this vnhappy time answered them, that the garment which was reserued for the Romain Souldior ought not to be giuen to doggs. Which they taking in scorne, fel to mutinie, and with the same disdaine incensed the rest of that nation. To whom Mahomet ioyning himselfe prouoked them farther, and confirmed them in his rebellion. Then was he chosen the chiefetaine by one parte of them, as in seditions they are wont to be chosen, that support the multitude in their euill counsels, and blame their superiours. Many despised in him the baseness of his stock, and pouertie of his former life. But to warrant himselfe from this contempt (as it is easie towards the simple, and ignorant multitude,) he vsed from that time forward a pretext of diuinity in his actiõs; calling himselfe no more a Captaine chosen by military fauour, but the prophet and messenger of almighty God: to the end that vnder colour of this imposture, al men should obey him the more willingly. And whereas he fell oftentimes of the falling euil, to excuse himselfe of this disease, he affirmed that the Angell Gabriel spake vnto him, and brought him the Law: which he published, as spoken by the mouth of God, and reuealed from aboue, albeit it be ful of iniquitie and of lies. He gaue men to vnderstand that God first sent Moises vnto mankinde, then IESVS CHRIST with miracles, and because they had not obeyed him, that he sent at that time Mahomet with strong hand, to the end that such as were not moued by miracles should be constrained by armes. And that the Mosaical, and Christian law being to rigorous, he was sent to soften them, by the publication of more easie precepts. That there should come no other messenger, and that he was the last, that was foretolde by Christ in the ghospel. And so hath established a new sect and most pernicious, mingled of the old, and new testament, whereof he hath peruerted many places, endeuouring to subuert the holy Trinity, and to abolish the diuinity of Iesus Christ, and the misteries of his death, passion, and resurrection.

But those of his side, which wilbe called *Mosulmans* doe speaken vch otherwise, and do exalt him infinitely: as the most excellent personage of the world, hauing maliciously inuented many lies of his pretended excellency, to make him the more admirable, and to drawe the more people to his beliefe. Amongst others they haue dreamed of a prophetical light, which appeared first in Adam, then was continued from prophet to prophet, vntil Mahomet: shyning in their faces euen as the sun in faire weather, and the moone when it is full. That as soone as a new propher was conceiued, it passed from the husband to the wife, and the child borne of her, and remained with him, til being waxen great he had ingendred an other. As soon then saith he, as Adam was created, as he stood vp his braine shaked, and made a noise as the leaues do which are shaken with the wind; and that Adam wondring thereat, God said vnto him; The sound which thou hast heard, and whereat thou meruailest, is the signe of the prophets, and messengers which shall preach my com-

mandements: and therefore thou shalt take heed, that the same seed of light be not put, but into a cleane woombe. And when he had ingendred Seth (who is the father of the prophets, and the chiefe of the messengers of God) at the instant that light passed from the face of Adam, into the face of Eue, who while she was with child, shined in such sort, that the birdes of the aire, and beastes of the earth, wondered at the beauty and brightnes of her face. Adam himselfe was astonied therewith. Euery day the Angels shining her, brought her odours of Paradice, till such time as shee brought forth Seth alone, because that afore shee alwaies had two at a burden, male, and female; brother and sister. Seth being borne, caryed in his face the shyning of that light, which before his mother bare: which light remained straight betweene heauen and earth, the Angels descending thereby vpon Seth, and crying alwaies; *reioyce thou earth worthy of the light of Seth: on him bee the prayse of God, and the saluation.* When his father Adam drew neere to his end, he declared vnto him by his Testament the mystery of the light, and the genealogie of the prophetes. Then descended Gabriel accompained with lxx. thousand Angels, bearing euerie one of them a white leafe, and a pen which signed the writing, saying that, *His voice was exalted, and that the will of God was, that the order of the prophetical generation should be continued.* So Seth receiued the writing signed, and was clothed by the Lord, with a doublered garment shyning as the sunne, and soft as the violet floure. They affirmed that this light passed after this maner from Adam to Seth, from Seth to Enoch, and from Enoch by continuall succession to Noe, and Sem; then to Abraham, at whose birth two lights comming out of the East, and the west, met together in the middest of the earth, enlightning the whole world in one: and the Angels were heard singing, that it was the light of the Prophet Mahomet, who should be borne of his seede, whose word should be in the vertue of God. This light passed from Abraham to Ismael, and from Ismael to Amosre, to whom it seemed, that there grew forth of his loines a tree, whose branches shyned, and reached vnto heauen: and that by the boughes thereof there went white men vp and downe. He vnderstood of the deuinours, that this high tree signified a great lignage, which should lighten the earth, and clime vp into heauen. From Amosre it came to Abdamutalib the Graundfather of Mahomet, a personage replenished with all vertue; and when there was any drought, as soone as this light shined on the earth, it presently rained there. An elephant prostrated himselfe before him, & speaking with the voice of a man said: (Saluation be on you, and on the light that shineth out of your reines. Dignity, fame, honour, and victory be on you, and that there shoulde proceede forth of him a king greater then al the kings of the earth. An other time sleeping on the stone which was placed by Abraham in his Oratorie at Mecha, he dreamed that there issued out of his reines a chain parted in foure, on one side stretched toward the East, on thother side towards the west, vpwards as high as heauen, and downewards to the botome of the depth: and that sodainly it was all wound vp together, and then changed into a great herbe,

herbe, greene and florishing, such as was neuer seene amongest men. Tharin the meane time there stood by him two olde men, towards whom tourning he asked them who they were; and they confessed that the one of them was Noe, and thother Abraham, prophets of the most high God; and tolde him that out of his reines should come a man, by whome the heauen and earth should beleeue, and all nations should be conuerted vnto Iustice and trueth. The Magicians Sorcerers, & deuinours conspired against Abdalle the sonne of Abdamuralib, and father of Mahomet, for to kill him: because that al their practise was to be ouerthrowen by his seed: and to him was giuen a Tutour, as a defender; who seemed as a man, but was none: who perpetually watching ouer him, tourned away al their mischieuous deuises. Also the Iewes conspired against him, and he was preserued from them by lxx. Angels, which seemed men, and were not. Leauing all other women he wedded Emina; and when the time was come which God had foreseen, and prescribed, to put finally into the worlde the light of the prophet Mahomet, the voice of the Lorde was heard, saying: *The gates of Paradise should be opened, and the innermost of his secret manifested: for it pleaseth me this night to transport the light of my prophet from the reines of Abdalle into the wombe of Emina, and that is come into the world.* This being done, as Abdalle the Iudge and Lord of the Arabians, went vnto the house of praier, he perceiued a great light, to lighten from his house vp towardes heauen: and by and by he dyed; leauing his wife with childe. And within twelue daies after, Mahomet was borne. Then all Idoles fel, and became blacke. All kingdomes were destroied from the East vnto the West, and not one stood vpright. Lucifer was cast into the bottome of the sea where he remained fortie daies; and with much a doe came out therehence: then calling all his fellowes he shewed them that Mahomet was borne; who would take away all their power: and therefore they should determine to corrupt the worlde with hypocrisie, riotousnes, and pleasure. At the same hower God made it to bee vnderstood thoroughout heauen and earth that hee had a faithfull, and happy friend borne vnto him. His mother witnessed, that in bearing and bringing him forth in her child-birth she felt not any paine at all; and that from aboue there were sent to nourish him, flockes of birdes, with beakes of Emeraudes, and winges of hyacinth, who lifting vp their eies from the East toward the West, and looking towards the child, perceiued that he was almost fledged; and helde out his handes, as it were to pray vnto God. There came also a man clothed in white rayment, presenting him with three keies like vnto pearles; which hee tooke, namely the key of victory, the key of the lawes and the key of prophecy: And afterwarde came three persons with their faces shyning; of whome the first caried a cawderon of Emeraudes, with foure handles of pearles well appropriated; and offering it vnto him said: *This is the world and his foure corners; East, West, North, and South.* Mahomet accepting it all it was foretolde him, that hee should commaund ouer all the worlde: And when this man had washed him thrice, hee kissed his forehead, speaking

thus; *Be glad O Mahomet; for that is reserued for thee, which hath bin denyed vnto the prophets; which surmounteth all in wisedome, and magnanimity: And the key of victorie being especially giuen thee, thou shalt be without feare; and there shall bee none remayning in the worlde but shall tell of thy name.* And then assembled all sorts of birdes, the cloudes, and the windes, and finally the companies of Angels striuing for the nouriſtment of the child. The birdes said that they were fittest: considering that they could gather fruites from diuers places. The windes, that they could fill him with odours. The cloudes that they would nourish him most conueniently; hauing meanes to imparte vnto him the sweetenesse of waters. The Angels being angred said, that there remained nothing for them: But a voice from aboue appeased the debate; declaring that he should not be taken out of the handes of men; and that happie shoulde bee those brestes which shoulde giue him sucke; happie the handes which should handle him; and happie should be his house and his bed. An asse being almost famished with honger, kneeled downe to worship him, and hauing him on her backe, lift vp her head, and went beyond the others, which had gotten before her: And when as euery one meruailed thereat, the asse answered for her selfe speaking in the voice of man; *Thus hath God restored me as I perished, and hath raised me from death to life: O if you knew what I beare: It is the seale of the prophets, the Lord of the messengers, better then all the former friends of God.* Three men caried him vp to a mountaine, and ript vp his belly, without griefe or harme. The first opened him from the breſt vnto the nauell, and washed his entrailes with snowe; The seconde cleaned his harte in the midſt, and tooke out thereof a blacke graine, saying it was the portion of the deuill; The third clensing the place, made him whole againe. Hee was then thus nouriſhed according to their fabulous saying; and grewe in such sorte, that hee neuer gaue any cause of trouble or griefe to those which nouriſhed him. Seraphin kept him three yeares; and Gabriel nineteene; who gaue vnto him the Lawe in the fortieth yeare of his age, and caried him to heauen: Wherehence being descended, and associated with Eubocara, Haly, and Zaid, hee calleth him selfe the prophet of God; preaching publicklie. And not onely maketh himselfe beleeued by his worde; but also by force, (considering that the sworde preuaileth more with people, then reason) fighting often against his aduersaries: in so much that they reckon twentie and two expeditions of his; hauing bin present in person at nyne; and in his life time giuen eighteene battailes in which hee obtayned victorie: conquered *Mecha* with the places rounde about; and possessed the rest of Arabia. Then seeing himselfe fortified, hee wrote to the Princes of other languages, as to the King of Persia, the Emperour of the Romaines, the king of Ethiopia, and others; that they would willinglyreceaue his Law.

They haue forged many other lies of him like vnto these, which I wil purposely omit, fearing tedious prolixity: and least in reciting of scandalous blaſphe-

blasphemies, I should offend Christian eares. As touching his death, they say he died of a Plurisie, or of the falling euill, the Lxiij. yeare of his age: and that hauing foretold in his sickneſſe, that the third day after his death he ſhould be caried into Heauen; the people expecting it, kept him ſo long, that by the ſtinch of his carion, they were conſtrayned to burie him at *Medina*, ſurnamed ſince of the Prophet.

Such then was the beginning of the Algier of MAHOMET, that is to ſay: of his raigne, which endured ten yeares; after the which his followers do recken their yeares, as we do ours after the Natiuitie of Chriſt. His parents, and ſucceſſours (continuing the enterpriſe) haue perſiſted till this preſent, in the publication of that Lawe, by preaching, and by force: making their power verie great; and ſpreading with their Empire, the Arabian religion, and language, almoſt in all parts of the habitable earth. Then the Mahometiſts made at the beginning great conqueſts, vnder the gouernment of one only Lord called the *Caliphe*, which was king & prieſt together, hauing the ſuperintendence, and conduct of all their affaires: concerning not onely pietie and iuſtice; but alſo armes and reuenewes; all poſſeſſions, ſacred or prophane; libertie, and bondage; life and death. But as they increaſed in countries, ſo they entred into partialities; and while this ſchiſme endured, they created in *Egipt* an other Caliphe: leauing him of *Bagdet*, as too ſuperſtitious, and rigorous; who excommunicated them, and declared them Hereticks. The Caliphe of *Bagdet* commaunded in all the Eaſt: And thother of *Egipt*, who diminiſhed his authoritie, had but little lands at the firſt: But he conquered in proces of time all Barbary; and a great part of Spaine. For the Saracens vnder his obedience paſſed into Africk; where they tooke Carthage, Maiorca, Minorca; and following their good fortune; marched as far as Mauritania: And ſtill endeuouring to increaſe, they paſſed into Europe, at the perſwaſion of an Earle a weſtern Gothe, called Iulian; who (beeing much moued with the outrage done by King *Rodericke* to his wife) cauſed them to paſſe ouer the ſtreight of Sebila, and to come into Spaine: where at their firſt comming they gaue many battailes to the Viſigoths; and in the laſt ſlew all their Nobilitie: In ſuch ſort, that Spaine came into their poſſeſſion, all except Eſture, and Biſcay.

The other Saracens ſailed into Thrace, and held Conſtantinople three yeares beſieged; which they were conſtrained to abandon, being conſumed by famine and peſtilence.

An other time they came into Italie, and hauing ſeized on Apulia, they ouerran the countrie, as far as the port of Hoſtia; and entring into Rome, burned the Churches of the Apoſties, poſſeſſed the coaſt of Tuſcane, of Prouince, and Languedock; ſpoiled Genua, Auignon, and Narbona; went into the gulf of the Adriatick ſea; where they ouercame the fleete of the Venetians. After ſo many conqueſts they promiſed themſelues the entier Monarchie of the whole world. For hauing vanquiſhed the Eaſt, ſubdued Africk, ouer-

ouercome Italie; and tamed Spaine; they did not think there were any Nations, or kings on the earth, which durst vndertake to resist them: making account to subdue all others in short space, by the onely feare of their name. Ten yeares after they had bin in Spaine, they determined to passe farther: and taking for a good presage, the request which Eudon the Duke of Aquitaine made vnto them, (thinking to find a better, and fairer countrie) they went to the number of fower hundred thousand into Gascony; carrying with them their wiues, and children, as if they had the victorie already assured. For seeing all things at the first to succeed vnto them prosperously, they became so proud, that they vterly disdained the Christians. They had already ouerrun and spoiled all the countrie, as far as *Tours*; whither being come with their great armie, they were encountred by CHARLES MARTEL, leading the forces of France and Germanie; where he discomfited CCCLxx. thousand; hauing lost but fifteen hundred of his. It is not remembred that the Saracens were euer better chastized; or lost so many braue men, and valiant Captaines: All passed the edge of the sword, euen women and little children. Whiles the Saracens wasted and ouerran the Gaules, two Comets appeared in heauen, for the space of fourteen daies; whereof the one was seen in the morning before the sun-rising; and thother in the euening after the sun was set: which flaming looked towards the North. There remained of these Saracens euen to our time, holding the kingdome of Granado: where hence they were driuen out about a hundred yeares sithence; and cleane banished Europe by king FERDINAND. Others remayning in Africk, and hauing lost their domination, are diuided into many Seignories; and into two sorts of people: whereof thone inhabite the plaines, & the Cities; the other wander continually on the mountaines: They are much fallen from their former power and militarie reputation; and likewise from their excellencie in learning.

A COMPARISON OF MAHOMET *with Lycurgus, Minos, Numa, Zoroaster, Zamolsis, Charondas, Zaleucus, Trismegistus, and other Pagan Lawmakers, or founders of Cities, and Empires.*

ALmost all the auncient Lawmakers, which gaue Lawes and maners of liuing vnto people in diuers Countries, and seasons, fayned that they were sent by the commaundement of GOD: thinking by this meanes to giue their Lawes the more authoritie; and to make them be the easier receiued. And they attributed them vnto the diuinitie vnder different names, according to the opinions of the Countries where they were; as Zoroaster the Lawgiuer of the Bactrians, and of the Persians, to Horosmades; Trismegistus of the Egiptians, to Mercury; Zamolsis of the Scythians, to Vesta, Charondas of the Calcides, to Saturne, Minos of the Candians, to Iupiter; Numa of the Romains to Egeria; and such other personages: who hauing to deale with rude and rough people, and intending to bring in great nouelties into the

the gouernments of their countries, fained that they had communication with the Gods: as if that fiction had bin profitable to those whom they made so to beleeue. So Mahomet, purposing to giue Lawes to the rude and grosse Arabians, liuing for the most part of robberies on the mountaines, made them beleeue, that he receiued them from God by the Angel Gabriel; to make them obey them the more willingly.

And as Pythagoras had made an Eagle tame, which was vsed to come downe to him by a certain voice; as she flew in the aire aboue his head: and as he passed thorough the Olympian games, suffered his thigh to be seen, which seemed all of gold; and many such other deuises which are told of him, seeming to be miracles: So Mahomet had tamed and taught a pigeon, which came to eate corne out of his eare; which to deceiue the people, he said was the holie Ghost, who inspired him with these precepts. Almost all founders, or reformers of common weales, and kingdomes, going about to bring in new lawes, and maners, seized on the soueraigne force and authoritie; to the end to feare, and to refraine such as would oppose themselues against it: knowing that such alteration could not be made without violence, and force; and that otherwise, they should neither haue bin heard, nor followed: So Mahomet, calling himselfe the Prophet, and messenger of God, sent to giue the Law vnto men, made himself beleeued, not onely by word, but also by force; and fought oftentimes against his aduersaries. Lycurgus referred all his Lawes to the warre, and to victorie: And Mahomet all his discipline to fighting, and commaunding; placing the felicitie of man in great power, and largenes of Empire. Pythagoras was of opinion, that the first cause was not sensible, nor passible, but inuisible, & incorruptible, and onely intelligible. And Numa following him, forbad the Romains, to make the forme of God, like to any man, or beast: in such sort, that at the beginning, there was not at Rome any Image of God, neither painted nor molten. And a long time they had not in their Temples any statue or figure of God; accounting it sacriledge to seek to represent heauenly things by the earthly: (as Plutarch saith) considering that it is not possible any way to attaine to the knowledge of the diuinitie, but by the vnderstanding. For the same reason, Mahomet saith, he forbad all images, and figures of things that haue life; not suffering in his *Mosquées*, or Temples, any corruptible thing whatsoeuer: sauing lampes burning on high all in a rank; and matts below to kneele vpon; that comming thither barefoote, they should not hurt themselues with cold.

Solon did write in Greek verse, the Lawes which he gaue to the Athenians; and Mahomet his Alcoran in Arabian meeter, which is altogether poetical. The Assyrians inuented many fictions of their Queene Semiramis, which had built Babylon. The Persians of Cyrus, who founded their kingdome. The Romains of Romulus, who began Rome, and the Romain Empire; to the end to make them more admirable. But the Mahometists haue exceeded the fables of all the rest in their Mahomet; exalting him infinitely: as the most excellent

excellent personage of the world: and haue maliciously inuented many lies of his pretended excellencie, heretofore rehearsed; to thend to make him more admirable, and to draw the more people to his beleefe.

THE POWER OF THE ARABIANS

or Saracens, compared to the Romain, Macedonian, Persian Parthian, Assyrian, and Egiptian.

PLinie speaking of the Arabians, saith: that they were not inferiour to any people of the world. They receiuing the law of Mahomet (who was of their nation) were called Saracens, who in little time after they had receiued this Religion, achieued great conquests; subdued many Regions, tooke, and ruinated Townes; walled countries, ouerthrew kingdoms, and namely the Romain Empire in the East. But as they increased sodainly in dominions, so they entred into partialities, and diuided themselues vnder two Caliphes: whereof the one was established at *Bagdet* in Assyria, commanding ouer all the East, thother in *Egypt*, who conquered all the rest of Barbarie with Spaine. Being come to such and so great power, albeit they were all of one religion, or little different (because they called one another Schismaticks) yet had they not one Empire answering to one soueraigne Monarch, and resident in the capitall Citie of the state; as had the Assyrians, Persians, Parthians, and Romains: but being diuided into many Lords, and euill agreeing; they fought the one against thother; which was the cause that made them diminish as soone as they were growen vp. For the first *Turks* comming out of the North East parts of Asia, on the differents of the two Caliphes, they took Persia from them, and possessed the Caliphat of Bagdet, with the better part of the lesser Asia: becomming Mahometists. But the Latin Christians vnder *Godfrey of Boullon*, and the Corasmians ouercame these Turks; then the Latins & Corasmians being ouercome, the *Tartarians* issued from the same quarter, wherehence the Turks came before: who in an instant ouerran a great part of the North, of the East, and of the South: then drawing toward the West, they ouercame the Ruthenians, Lithuanians, Polaques; and pierced euen into Hungary, Austrich, and Germanie: which if they had bin, or were vnited, would make an incomparable power. But they are diuided by hordes of the Procopians, Zauoglans, Nogacians, and Corasmians, the one being gouerned by kings; and the other by common weales.

A COMPARISON OF THE ARABIAN

or Saracen Learning, with the Greeke, Egiptian, Chaldaick, Persian, and Romain, or Latin.

AS the learning of the Greekes and Romaines augmented with their power; so did that of the Arabians, or Saracens. And when they were the most mightie of the world, then they became most learned: especially

cially in the demonstratiue sciences. Amongst whom Auicenna, Albumasar, Gebber, and Auerrois, got the first praise. Auicen hath bin the most vniuersall of them all; being eminent in philosophie, in the Mathematicks, in their Theologie, & in the Arabian poesie: who writing also in Physick, hath verie well handled (according to the iudgement of the most learned in this art) the signes and causes of diseases; accomodating vnto them many remedies not vnderstood, nor practised, by the Greeks and Italians. Auerrois hath learnedly expounded all Aristotle. Abumasar vnderstood perfectly al the celestial motions, and their effects: hauing inuented the great coniunctions, and many other goodly things which remained vnknowen vntill his time. Gebber a verie expert Mathematician, hath found faults in the demonstrations of Ptolomey his Almagests. And others in diuers sciences haue inuented many new things, or reformed those that were inuented before: both Persians, Syrians, Egiptians, Africans, and Spaniards, writing in Arabian; which possessed the schooles of the West, before the restitution of the Greek and Latin. Which I thought good to speak of by the way; that it might be knowen, that all learning is not comprised in these two languages, & that the Arabian ought not to be dispised; which comprehendeth a good part. They got such reputation in the Mathematicks, that Alphonsus king of Castile, going about to make his Astronomical tables, had his principal recourse to them; because that only they at that season could teach and restore such sciences: to whom he made great presents, to the value of fower hundred thousand Crownes: Imitating therein the liberalitie of Alexander, who disbursed the like summe, to haue the natures of liuing creatures truely represented by Aristotle. But the Caliphes seeing that the people too much giuen to Philosophie, & to the Mathematicks; cared but little for their Law; they founded Colleges for the intertainment of teachers, and learners of their Alcoran; and in some vniuersities, they changed the Lectures of philosophie, into those of their Law; ordaining that whosoeuer from thence forward, would studie the Alcoran, should in no sort giue himselfe to Philosophie; which hath made the exercises of the sciences to waxe cold in some places; but not thorough out: because that at this day there are found in Persia, most learned Philosophers, & Astrologers.

A COMPARISON OF THE ARABIAN *tongue, with the Greek, Latin, and Hebrew.*

WHen the Greeks and Romains were in their greatest prosperitie, and rulers ouer many Countries, they spred these two tongues with their dominions; & much people learned to speak thē: either to please them therwith, or to negociate with them: then the Christian religion seruing it self with them, hath preserued & dispersed thē into diuers coūtries: yet were they neuer vnderstood in so many places, as the Arabian is now: the which is common to almost all the inhabitants of Asia, Africk, & a third part of Europe; the affairs of the Alcoran being treated therin, which is followed by thone half of

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the world or more; and all sciences. Euen as we vse Latin in these parts, separated from the vulgar tongues, and not vnderstood, but by such as haue learned it in schooles. It resembleth the Hebrew, Chaldaick, and Syriack, in this, that it is written as they are from the right hand to the left; with points in steed of vowels; and hath many words common with them, and the phrase somewhat neere them: but peculiar letters to it selfe, wherin it is much different from the Greek, and Latin, which are written from the left hand to the right.

The end of the eight Booke.

THE SEQVELE OF THE RELIGION

and power of the Mahometists; as of the first Turkes, Corasmians, Tartarians, of the Souldan, of the Ottoman, and of the Sophy: Where there is mention made of the great Chan of Catay; of the King of Narsingue, of the Moscouite, and of Presbiter Iohn; as hauing all begun or growen vp about that time, albeit they haue other Religions.

The ninth Booke.

ON the different which was betweene the Caliphes; The TVRKS comming out of the Northeast of Scythia, went into Asia, about the hundreth yeare of the Algier of Mahomet; and after they had a long time wandered, they staied in Persia: whither they came, being called by the Persians against the Arabians, and others of the new Religion, which oppressed them. But finding at their comming the kingdom of Persia vanquished, aswell by armes, as by religion; and seeing it was not possible for them to resist against the conquerers, they confederated with the Arabians, receiuing their Religion. And anon after on the occasion which they took hold of, they rebelled and seized the Caliphat of *Bagdet*, which they a long time held. Their power was growen and increased in such sort, that at such time as the Frenchmen, vnder the conduct of *Godfrey of Bouillon* went to recouer the holy land, they ruled alreadie ouer the better part of Asia: Wherehence they were driuen out after many victories gotten on them by the Latin Christians, by the Georgians, & Armenians.

After the departure of the Turks, the CORASMIANS seeing the kingdome of Persia disfurnished of defence, inuaded it; and created their Seignior, Emperour of Asia: Then vndertaking to possesse Turkie, they were beaten

beaten back; losing their Emperour, who was slaine there: and they could not rise againe, but were by little and little defeated.

And they being destroied, the TARTARIANS began to be celebrated in Asia; who came from the same quarter, wherehence the Turkes before had come, as appeareth by their language, and similitude of maners: whose beginning, progresse, victories, and conquests, are more admirable, then of all the Nations that euer were before, or after; in greatnes of armies, celeritie of expeditions, successe of battailes, largenes of Seignories, foundations of Empires, and maner of liuing, much different from others. First they inhabited that part of Scythia, which is beyond the great mountaine of Belgian, towards the Indies: to which place came the armes of the Macedonians vnder the conduct of Alexander. And being a beastlie people without maners, without learning, without religion, liuing on beasts which they kept, and nourished, wandring from place to place, following the commoditie of pasturage; vnfit for armes, dispised of all, and tributaries to their neighbours: yet they increased so much, that they were diuided into seuen principal peoples; and began to liue vnder Captaines, who had the conduct of them, and of their affaires; remaining notwithstanding vnder the subiection of others: vntil such time as a poore old man, a Smith by his occupation, (who as they beleeue was ingendred of the sun-beames) was diuinely ordained their first CHAM, and Emperour. For he saw in his sleepe a man of warre, clothed all in white, and mounted on a white horse, which called him by his name, and said vnto him, *Changuis, The will of the immortall God is, that thou be the gouernour of the Tartarians, and ruler ouer the seuen Nations: to the end, that by thee they may be deliuered out of the bondage wherein they haue long remayned, and receiue the tributes which they haue bin accustomed to pay.* CHANGVIS was verie glad when he had heard the word of God; and told vnto euery one this vision. But the Captaines and chiefe men amongst them would not harken to it, but made a ieast thereof: Till themselues the night following saw the white man of armes, and had such a vision, as he had declared vnto them, who were commaunded from the immortall God, to be obedient to CHANGVIS, and to accomplish his commaundments in all things. Then being assembled together, they did their obedience and reuerence vnto him, as to their naturall Lord: Then they spred in the midst of them a black couering on the ground, and a seat on it, wheron they placed CHANGVIS, calling him the first CHAM, and doing him solemne reuerence with kneeling. Which custome (though it be base) hath bin sithence obserued by them in confirming of their Emperours: albeit they haue gotten many kingdomes, and infinite riches, hauing inuested themselues of Asia, and Europe; euen to Hongary, and Austrich. CHANGVIS being thus established Emperour, by the consent of all; would make triall whether they would obey him faithfully; commaunding them many things: And first that they should all beleeue in the immortall God, by whose grace he was come to the Imperiall dignitie. Secondly he ordained, that there should be made a

generall view of all such as were able to beare armes; and that the muster being made, there should be appointed a Captaine ouer ten; ouer a thousand; and ouer ten thousand: making the regiment of this assembly. Moreouer he commaunded the foresaid seuen Captains, to be euer themselues first of their charges, and dignities. Thother commandment was yet more strange, by which he inioyned them to bring euery one his eldest sonne, and ech to cut off his head, with his owne hand. And albeit that seemed cruell and vniust; yet was there not any that refused it: forasmuch as they accounted him to haue bin appointed their Lord by the diuine prouidence. When he had knowen and proued their good wills, and that they were readie to obey him, euen to death; he assigned them a certaine day to march forward. And from thence he went against many Nations; which he incontinently subdued: and possessed all the lands on this side of the mountain *Belgian*, and ioined them without any gain-saying, vntill such time as he had an other vision: seeing the same white armed man againe, which said vnto him: *Chinguis chan; The will of God is, that thou passe ouer the mountaine Belgian, and go toward the West, where thou shalt conquer kingdomes, seigneries, and lands, subduing many Nations vnto thy Empire, and that thou maist be assured that it is true, and proceedeth from God, which I tell thee: arise, and go with thy people towards that mountaine, to that part which ioyneth on the sea: There thou shalt kneele downe nine times, and worship God nine times; and he which is almighty will show thee the way which thou maist go commodiously.* According to this vision, Changuis reioicing arose, and without any doubt (because the first vision being found true, assured him of the rest) he gathered together all his people: commaunding them to follow him with their wiues and children, and all that they had. Then they went so long, till they came where the great and deepe sea toucheth the mountaines; and there appeared no way nor passage for them. Changuis as was commaunded him from the immortall God alighted off his horse (as did also all the rest) and kneeling towards the East, worshipped God, asking mercie, and grace of him, and that he would show them the way to go. They remained that night in prayer; and arising in the morning, they saw the sea retired nine foot, and that it had left a spacious way. Being all astonished with this miracle, they thanked God deuoutly: and going towards the West, they went men and women, beasts, and chariots, a great and terrible multitude.

The yeare before this their discent, which we reckon of Christ, M.CCxj. in the moneth of May, appeared for the space of eighteen daies a Comet, burning ouer the *Palagues*, the riuer of *Don* or *Tanais*, and the Countrie of *Russia*, the taile thereof directed towardes the West: which signified the discent of the Tartarians, which happned the next yeare following. If this be true, it resembleth much the going of the Hebrewes out of the lande of Egipt, vnder the conduct of Moses; to whom the redd sea opening it selfe, gaue passage; and drowned the Egiptians pursuing after them. Iosephus writeth also, that the Sea of Pamphylia opened vnto Alexander the Macedonian, when hee marched with his Armie against

the

the Persians. But the Tartarians being passed ouer: their Cham fell sick and died, hauing before commaunded concord betweene his twelue children, by the similitude of arrowes which could not be broken altogether; but being separate, they brake them easilie, saying to them: that as long as they agreed, their Empire should endure; and should be ouerthrowen as soone as they were diuided. And before his death made his eldest sonne called HOCOTA, the best and wisest of them to be receiued as their Lord, and his successour; who purposing to march further, wan the Caspian gates being placed there, and continually kept and shut vp: to the end to stop the passage into Asia of infinite people dwelling beyond it, as it were in an other world. Afterward he dispatched three armies, and gaue them to three of his sonnes: commaunding Iacchis being the eldest to go toward the West; Batho toward the North; and Tagladais toward the South. He himself abounding in men, marched with a mightie armie into the East, conquering all the Countrie as far as Catay: where he established that most mightie and rich Empire, which is there at this present, and held by those which discended of him. He ouercame also the kingdome of Persia: in which voiage the Tartarians learned the knowledge of letters, the vse whereof was before vnknowen amongst them. He fauouring the Latin Christians which raigned at Hierusalem came to succour them: But being preuented therof by their ouerthrow, before he came, he drew towards Bagdet, where he took the Caliphe being a Turk by nation, whom he made to die of famine and thirst; hauing shut him vp into the chamber of his treasures, as a man vnworthy to possesse that riches, wherby he could not help himselfe. TAGLADAIS going into the South, caried armes euen into Ethiopia, where he had euill successe: for being ouercome in battaile by the Ethiopians, and driuen into desert countries, he lost there the greatest part of his people. Then he turned him towards the West, and ioyned with his brother IACCHIS; who had much afflicted the estate of the Turkes in Persia, Assyria, and Mesopotamia. The voiage of BATHO was more successful, & renowmed; who hauing in a great battail ouercome Gonata king of the Turks; he supplanted eftsoones by armes the whole raigne of that nation. He vanquished the Rosillanois, Lapiges, Polaques, Lithuanians; and pierced euen into Hongary, Austrich, and Germanie: putting all wher he went to fire and sword. Such were in a little time the terrible expeditions of the TARTARIANS in the North, South, East, and West, thorough the great emotion and mutation of humaine things. Wherefore the Christian Princes, and the Pope especially, fearing their returne, sent Ambassadours to their Emperour, to thend to pray him that he would acknowledge and worship the GOD of all, and Iesus Christ whom he had sent; and vse no more such crueltie against the Christians, as he had done in Polonia, Hongaria, and Moratia: He answered, that in fiue yeares he would not molest them. After the departure of the Ambassadours of the Christians, came those of the Saracens, to perswade the Tartarians to receiue the law of Mahomet: as easier, & more conuenient for militarie people,

Saying, that the Law of Christians was of idle effeminate idolaters, and worshippers of Images: that theirs was full of all commodities, and pleasures, a conquerer of other religions by force, and armes; with beating down the proud imposed tribute on such as were humbled. That pleased well the barbarous people, being of nature couragious; and giuen to sensualitie: And so they receiued the Law of Mahomet, which they obserue at this day. They hold much land in Europe, ioyning to Russia, Lithuania, and Polonia: In Asia all that lieth from the riuer Tanais, and the bounds of Pontus and Bacchu, vnto Cathay and Chyna.

The ZAGATHAINS confining on the Persians, are more ciuile, sowing, planting, buylding, traficking, being gouerned in a kingdome, and haue for the seat of their king called CVSILBAS, enemie to the Sophi, the Citie of *Smarcand*, being meruailous great, faire, and rich: situated in the riuer Iaxartes, fower daies iourney from the Caspian sea, where the great Tamberlain was borne, of whom we will speak hereafter.

The great CHAM of Catay is also a Tartarian, discended of the race of Ghanguis, of whom seeing it commeth to purpose, we will here intreat, albeit he be no Mahometist: but hath a religion separate, and different from the Mosaical, Christian, and Saracen. It is not without cause that he is called great; for he exceedeth in politike gouernment, power, wisdome, reuenew, and magnificence, all the Princes of Europe, Asia, and Africk; yea, euen the Turk himselfe. And if all the Christian and Saracen Seignories were reduced vnder one obedience; yet could they not be compared vnto his. He commaundeth ouer more then seuen hundred leagues of Countrie, well inhabited and peopled: full of faire buyldings, after our maner; villages, boroughes, castels, rich and strong townes, abundance of vitailes of all sortes, and exquisite Artisans. The CATHAYANS or men of CHINA, haue such an opinion of themselues, that they account themselues to be the chiefe men of the world; thinking other men to be but halfe sighted, as if they sawe but with one eye: and that they only see clerrely with both eyes, by reason of their subtilitie and dexteritie, making such perfect, and lively workes, that they seeme not to be made by mans hand, but by nature her selfe. They haue learning and the sciences in singular recommendation, honour, and estimation; receiuing none to the soueraigne dignitie, nor to publike offices, but such as are learned: Considering that in the distribution of their offices and Magistracies, they respect not nobilitie, nor riches; but learning and vertue onelie.

OTTOMAN the first authour of the familie of the OTTOMANS, and founder of the Turkish Empire, which is so mightie at his day, hauing againe set vp the name of the TVRKS, which before was abolished, serued in the warres at the first vnder the great Cham: He came but of meane place; and was poore in possessions, but strong of bodie, and of courage audacious. Thinking that he had some wrong done him, he parted from the Tartarians,

and accompanied only with fortie horſes; he ſeized on ſome ſtraight in the mountains of Cappadocia; Then being holpen by the commoditie of place, and opportunitie of time, he began to make rodes in the plaines adioyning, getting great ſpoiles: To whom there ioyned many theeues, multiplying from day to day. Then ſeeing himſelfe reenforced with men, he did manifeſtly and in open warre, that which he did priuily, and by ſtealth before; conquering townes, people, and countries, without any great reſiſtance: In ſuch ſort, that in ſhort ſpace he got a great Seignorie in Aſia: which hath bin valiantly and happily maintained by his ſucceſſours diſcending of him, and bearing his name; which haue alwaies augmented it, vntill the thirteenth which raigneth at this preſent; hauing one after an other from the father to the ſonne, gathered together two Empires, aboue twentie kingdoms, and a great number of Cities in Aſia, and Europe; gotten aſwell on the Mahometiſts, as on the Chriſtians; without euer loſing any thing that they had taken. They hold all that was in old time called Arabia, Egipt, Suria, Meſopotamia, Chaldea, part of Perſia, and of Media, Aſſyria, Adiabena, part of the greater Armenia, and all the leſſer, and a part of Choloches, which they call Mengrelles; All Aſia the leſſer containing Cilicia, Cappadocia, Pamphylia, Galatia, Caria, and Phrygia: And in Europe, a part of the Sarmatians, or Getes; the Dacians, Myſians, Thracians, Macedonians, Greeks, Albaneſes, Dalmatians, Pannonians, Hongarians, Iatiges, and Metanaſtes: In Africk, Argier, Tripoli, and Tunes. This vnmeaſurable power ſo renowmed, and terrible at this day vnto all the world, is growen vp from ſo ſmall a beginning, as hath bin ſaid, to ſuch height, and reputation, in the ſpace of two hundred and ſixtie yeares, by their wiſe conduct in peace, and in warre, by ſobrietie, patience, obedience, concord, diligence, order, valiancie, abundance of men, horſes, and armes; and by meanes of the good, militarie, and politick diſcipline, which they carefully obſerue: which hath made them to proſper with the hinderance of their neighbours, being looſe, and corrupted, or infected with ſeditions. Peradventure they are not entierly ſuch as they haue bin (as all empire with time) and being inriched with their victories gotten on the Perſians, are become more pompous in their apparell, and armes, then they were before: as proſperitie and riches depraueth people: But as they change their maner of liuing, ſo their fortune alſo will change, and whereas they now beat others, they will alſo be beaten: as they haue begun to be, not many yeares ſithence, at the battaile which they loſt at Lepanto, againſt the Venetians; which is the greateſt aduerſitie that euer they receiued, ſithence they paſſed into Europe.

Likewiſe, VSVN-CASSANVS was a ſouldier vnder Tamberlain, who reſtored this new kingdome of Perſia. He being aduertized that there was in his countrie a Lord called *Hardel*, of the race of the Prophet; and the bruit, that ran among the Perſians of his holines, and learning, eſpecially in the law wherein he was a Doctour, and in Aſtrologie, wherein he meruailously excelled; he gaue him his daughter to wife: of which mariage came the SOPHI ISMAEL: *Hardel* then being more aſſured and

harmed by this royal alliance, tooke vpon him with the aide of *Techel Cusilbas*, to bring in new expositions and ceremonies into the Alcoran, following *Haly*, who was preferred by them before *Mahomet*. Whereat IACOB the sonne and successour of Vsun-Cassanus being angry, banished him and his sonne: because he feared, that by the fauour of his adherents, vnder colour of reforming the Religion, he aspired to the estate. When the SOPHI (who at the time of his banishment with his father, was but a child) was waxen great, he returned by force into Persia, setting vp the Sect which was begun by his father, and was afterward left off for feare. And vnder this pretence he drew much people to his part, and conquered in few yeares the Seignorie, not only of Persia, but also of Media, Armenia, and Assyria: finding at his returne *Alrzant*, and *Murat-Champ*, the sonnes of *Iacob*, and his cozins at warre together; whereof thone he slew in battaile; and constrained thother to flie into Arabia: wherefore he remained peaceable possessour of of the state. But because his vncle *Iacob* was deceased before he might be reuenged of him, he burned his bodie: Of which inhumaine deed being reprehended by his Mother, he put her to death, or killed her himselfe. And notwithstanding, was called SOPHI, which is asmuch to say as holie, hauing gotten not by any merits of his owne, but by the goodnes of his father this name, which hath remained to his heires, being reputed heires by the Turkes. This SOPHI by the sodain successe of his conquests, put all the East in feare, spreding his renowme ouer all the habitable earth: To whom the Tartarian Zagathain opposed himselfe, warring continually against him: and Selim Ottoman, who assailed him with a mightie armie, a good waies within his owne kingdome, tooke and spoiled *Tauris* his chiefe Citie, and wan the memorable battaile of *Chaldoran* where were slaine many, both of the one side and thother; and the two chiefes were hurt; the Turkes remayning victorious, only by reason of their artillerie, which at that time was vnknowen to the Persians. After Selim defeated in an other battaile the Souldan, who would haue holpen the Sophi; which were the two greatest victories that hapned within these fiue hundred yeares. *Sultan Soliman* following the footsteps of his father, returned thither, and got on the Sophi *Damasco* in Assyria, and the imperiall Citie of *Bagdet*, being the auncient seat of the Caliphat of Chaldea, ouerthrowen by the Tartarians: as also that of *Caire* hath bin distroied by the Souldan. For they which beare the name now in both Cities, haue but the titles, putting the SVLTANS in possession, without medling at all with the state; who doing thus, receiue because of their pretended right three thousand *Seraphes*; to the end to retaine after that maner some forme of the former religion. The souerainetie whereof is not gouerned any more by them, but by *Muphtis*, as hath bin said, who are as Patriarches, and Superintendents in diuine matters, and Iudges in cases of conscience: whom the SVLTANS hold nere about their persons, or in the principall Townes of their estates.

So by

So by the ruine of the Latin kingdome in Hierusalem, and of the Egyptian Caliphat, the estate of the SOVLDAN began in Egypt and Suria, instituted by Syracon and Saladine, which was hereditarie, vntil Menescala: who ordained the MAMMELVCS, amōgst whom it hath long time bin electiue. Neuer was there seen nor heard a more strange or detestable kind of gouernment then that of the MAMMELVCS, being al Christians reneaged, and of seruile condition, which tyrannically commaunded ouer the Egyptians and Surians being free, vsing miserable indignities, and cruelties towardes them. In so much that such power deserued rather to be called seruitude then Lordship. The MAMMELVCS then were taken when they were little boyes from the countrey of the Circasses, neere to the *Temerinde* or black sea: then brought and sold as slaues into Egypt. Where some selected of them were nourished and hardened vnto paine and trauaile, by continuall exercise of armes; And such as were found to bee the best were enrolled in the order of the Mammelucs, and to them succeeded from hand to hand, not the sonnes of the Mammelucs deceased; but others nourished and chosen after the same maner, to whom pertained the honours and profits of the state; which they deuided among them: not committing the gouernments of prouinces, and conductes of armies, but to those that were experienced, whose vertue was knowen, and who had passed all the military degrees: and by them, and from amōg them, was the SOVLDAN chosen. They held in most straight subiection all the people of Egypt, and of Suria, forbidding them to haue any weapons or to ryde on horseback. They were not aboue sixteene thousand; but they intertained many seruants vnder them: and being men of great force, and hardynesse, they had not only tamed many bordering nations, and beaten the Arabians; but also made many warres against the Turkes, enuying their prosperitie; of whome they remained often victorious, and were seldome or neuer vanquished by them. But when as they were deuided, and bandded in partalities, Selim the Turke deseated them in two battailes, killing in the first the SOVLDAN SAMPSON, who was gone into Suria with an armie to helpe the Sophi: then prosecuting his victory, he went into Egypt against him that was chosen SOVLDAN, in steed of him that was dead; whom hee tooke, and made him ignominiously to bee caryed on a poore Camell with his face backwardes all alonge the great streete of *Cair*, and to bee hanged at the gate of that Citie: doubling his power by the Conquest of such a state, much reuerenced by those of the religion of Mahomet; and redoubted because of the valyance of the MAMMELVCS, whoe were massacred in suche sorte that there name is almost extinguished.

There remayne yet other great kingdomes of this time as of NARSINGVE in the Indies; and of PRESBITER IOHN in Africke, called *Lacorne, & Negus*, of the ABYSINS being baptized, and circumcised Christians; and of the MOSCOVITE in the north a Christian also, but after the Greeke maner.

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The king of *Narsingue*, which is of the auncient religion of the *Bramines*, yeldeth to no king of the world in riches, power, and magnificence: intertaining forty thousand horsemen of ordinary; and foure hundred elephants fitt for war, with infinite dromedaries.

Touching PRESBITER IOHN, he commaundeth ouer innumerable nations different in colours: and hath vnder him forty kings tributary. His landes and seigniories extende toward the West more then twenty daies iourney; and he hath gold shut vp in a caue, enough to buy the moitie of the world: and the quantity is euery day increased, and multiplied without taking any thing from it. In the spacious kingdome of Ethiopia being so large neuer did the kings sonnes or brothers moue any sedition for the state, nor defiled their hands in one anothers bloud: but the line of the bloud royall is alwaies conserued by rare hap; and neuer yet communicated to any other kingdome whatsoeuer, Christian, Hebrew, Sarazen, or Pagan. They say it was once reuealed to one of their kings in a dreame, that if he desired to haue his kingdome long maintained in peace, and vnity, he must locke vp all his children (which were a great number) on a mountaine; and that he must keep onely him that he would haue to succeed in his kingdome: and this custome remained eternally to his posterity, as a thing ordained of the heauens. Otherwise, that one part of Ethiopia (which is so large) would come to reuolt against the heire, and put him in danger of his life, and of his state. The king being awaked was meruailously astonished with this nouelty: not knowing where he might finde this mountaine. Wherefore he had another vision, reuealing vnto him that he shoulde marke thorough out al his countrey, where he should see goates, on the top of rockes so high that they seemed readie to fall: and this should bee the place where he should shut in his children. Which the king hauing put in execution, the mountaine was found to be of a meruailous height and greatnesse, wherein the children of Presbiter Iohn were locked vp, and carefully kept: for there is no lesse paine to them that come out therehence, or which drawe therehence any of those that are shut vp, then death; her onely remaining free that ought to raigne by his birthright; or which seemeth the most capable to succeed in that dignity. Those which are shut vp doo neuer come forth, except it so fall out that Presbiter Iohn depart without heires of his body to inherite the crowne. For then they take out him that is next it, whome they know to be the worthiest.

Also the great KNES or king of Moscouie is a great landed man in the North; whose dominion is about three monethes iourney in compasse of ground: and he possesseth innumerable people, nations, prouinces, duchies, principalities and seigniories; which the Emperours of Moscouia haue gotten one after another by armes, or by other meanes offered them from time to time; as Wolodimeria, Nouingorod, Plescouia, Smolenk, Tuner, Iugaria, Permia, Viakia, Belgaria, the lower Nouogorodia, Ceruigenia, Rozar, Volokde, Rezomia, Rostomi, Cazan, Ostrakan, and others; which it woulde be tedious to recite because of the rudenes of their names. They say that of

all his

all his Lordships there are seuen principall; wherehence he can bring forth for a need, seuen hundred thousand men of warr, all on horseback: namely out of Plescouia a hundred thousand; Nouingorode a hundred thousand; Tuner a hundred thousand; which are the greatest seigniories, that he hath: out of Smolenk (a duchie vsurped on the king of Poland) an other hundred thousand; and a hundred thousand out of the Duchy of Moscouia; where is situated the great city of Mosko, the seate of the prince. The bounds of his empire goe a great way into Asia; as far as the Caspian sea, neer the lands of the Sophi: And hauing won a battaile against the King of Sueuia, he is entred into the countrey of Liuonia, where Germany beginneth on this side; and hath there conquered Riga, and Riuallia, two great cities pertaining to the maister Duke, and Knights of the Teutonian or Dutch order. He exceedeth in seuerity and rigour of commanding all the Monarches of the worlde; hauing gotten such authority ouer his subiects as well ecclesiasticall as secular, that he may dispose at his pleasure of their liues, and goods: no man daring to gainsay him in any thing. They confesse publickly, that the will of their prince is the will of God; and that all whatsoeuer he doth, is done by the diuine prouidence. Therfore they name him the Porter of Paradice; the Chamberlaine of God, and Executor of his will. By this meanes is he become so mightie, within a little time, that all his neighbours which are the Tartarians, Sueuians, Polonians, Liuonians, yea and the Turkes themselues doe redoubt him. It would be an infinite labour to propose here all the kingdomes and Empires that haue bin, or are in reputation. But it shall suffice to haue touched such as are best knowen: namely, those that haue ioyned wisedome with power; whereunto this present discourse tendeth.

The end of the Ninth Booke.

OF THE POWER, LEARNING, *and other Excellence of this age.*

The Tenth Booke.

AS the Tartarians, Turkes, Mammeluci, and Sophians, haue gotten into the East by their valiancy the glorie of *Armes*, So haue we in these partes towards the West recouered within these two hundred yeares, the excellency of *Learning*; and set vp the studies of the sciences, after they had long time remained in a manner extingui-

extinguished. Wherin by the industrious perseuerãce, of diuers learned men, the matter hath had such good successe, that at this day our age may compare with the most learned that euer were. For now we see the tongues restored, and not onely the deeds, and writings of the auncient brought to light, but also many other goodly things newly inuented. Sithence this time Grammar, Poesie, History, Rhetorick, and Logick haue bin beautified with innumerable expositions, adnotations, corrections, and translations. The Mathematicks were neuer better knowen, nor Astrology, Cosmography, and Nauigation better vnderstood. Naturall Philosophy and Physicke, were not in greater perfection among the auncient Greekes, and Arabians, then they are at this present. The military armes, and instruments, were neuer so forceable, and impetuous as they are now: nor the dexterity so great in the vse of them. The arts of painting, grauing, cutting, caruing, and building are almost brought to their perfection. And men haue so much laboured in knowledge of Law, and eloquence, that it is not possible, to doe more. The art of Politicke gouernement comprehending, and ruling them all (which seemed as it were laide aside) hath lately receiued great light. Moreuer Theology or Diuinity the worthiest of al, which was much obscured by the Sophisters, hath bin very much lightened by the knowledge of the Greeke and Hebrew, and the auncient Doctors of the church, which lay in obscurity in the libraries haue likewise bin brought to light: Vnto which worke the Art of Printing hath bin a great helpe, and made the encrease thereof much easier. Seeing then that by course of things, and succession of time we are come to this age, we wil henceforth consider it not by the particular excellencies of countries; but by the memorable things done or happened, during this space of time, thoroughout Europe, Asia, Africke, and the New-found lands, in the East, West, North, and South: and by such graces, as it hath pleased God to imparte, to speciall parsons, in this season, thoroughout the seuerall countries of the habitable earth.

And as we haue marked thother ages by some famous warriour, and notable power that hath bin in euery mutation; so it seemeth that the meruailes of this age ought to begin at the great and inuincible TAMBERLAN, who affrighted the world with the terrour of his name, about the yere of Christ 1400. and by the incredible army which he led of twelue hundred thousand fighting men, trained vnto warlike discipline, got the Empire of Asia: purposing (if the pestilence had not come into his host) to haue gon into Europe: and to haue entierly subdued it, as farre as Spaine; wherehence he woulde haue crossed into Africke, and thorough it haue retourned into Asia. Being then predestined vnto great things, because that in his former pouerty there appeared in him some generosity aboue the rest, he was in sport chosen king of his companions. But he taking it in good earnest (as one that promised already great enterprises in his minde) he tooke oaths of them, & hauing all sworne to doe what he would haue them, and not to forsake him; he made himselfe their Captaine, and commaunded them to leaue their shepheardes life,

lise, as a base thing, and to small purpose, for the getting of glorie and riches, and that they should arme themselues and follow him: That by this meanes they might from that poore and base estate wherein they liued contemptible, come to great & vnlooked for felicity. With this company descending out of the mountains into the plaine countrey, and prospering from day to day, as he increased in Lordship, he augmented in power. First he got the kingdome of his owne countrey, then obtained Parthia, and Persia: On the North side yelded to him the Hircanians, Bactrians, Sogdians, Saces, & other innumerable people inhabiting on this side the mountain *Ismaus*, which are called the Tartarians. He subdued the Seres, Arians, Drangians, Aracosians, Gedrosians, and Paramisians which are beyond the hill *Ismaus*. All the Massagets yelded thēselues. Consequently entering farther into Asia towards the East, he made him selfe Lord of Bythinia, of Pontus, & of al the countrie called at this day Anatolia, with the coast of the sea Euxinus, Propontis, Marais, Meotis, and the Cimmerian Bosphorus: Moreouer going on the right hand, he conquered infinite townes & prouinces, ouer comming the kings & tyrants which he met withall. And passing his forces ouer the riuer *Tygris* both horse and man, he inuaded the Vxians, whom he subdued, with the Susians: and all the countrey euen to the Persian sea. From thence going ouer the mountaine *Tauris*, he went into Mesopotamia, then into Media, which he conquered: bringing vnder his obediēce, the Cadusians, Armades, Tapirdes, & Circitians. And tourning toward the south, he passed ouer the mountaine *Amanus*, & went down into Suria, & Comagena, bordering on the riuer *Euphrates*: which he ouerran, as far as Arabia, and neer to Hierusalem. He subdued the Lydians, Phrygians, Capadocians, Paphlagonians, Misians, Ionians, Dorians, and Eolians, not leauing finally any people or nation between the hil *Ismaus*, & the Ocean, Caspian, & red sea, vntamed or vnsubdued by armes. After he defeated Baiazet king of the Turks in battaile, who had opposed himselfe against him, with two hūdred thousand men: and hauing taken him, caused his hands to be bound behind his back; and shewed him in that piteous case to his people that were ouercome; to thend that from that time forth he might be accounted the absolute king ouer all Asia. He vsed his back in steed of a stool to help him to horsback; & when he was set at meat made him remain like a dog vnder the table, casting him crums and morsels in mockery, and scorne: keeping him at other times in chaines, and shut vp in a cage of yron; as wild beastes are wont to be kept. This great victory astonied not onely al the inhabitants of Asia, but also the other nations which Tamberlain had neuer troubled, nor meant to trouble with war: In such sort that the Moscouites being separated by the riuer of *Rho*, from the Tartarians, payed him tribute, and sent him fresh men; The Mossinois, Cercetures, Leucosyrians, and all the nations that are betweene the Caspian sea and the riuer Tanais, yeelded vnto him of their owne free will; and the Corasmians, Dacians, and Sacians, dwelling beyonde the riuer Tanais. Hee receiued into his obedience the Nogains, and Sciabenians; warlike nations, and neighbours to the Moscouites. Hee tooke by

force

force, Smirna, Sebastia, Tripoli, Antiochia, and Seleucia. Then passing from Suria into the inner parte, he assailed Galacia, and Rabacia; where he slew all the inhabitants. Therehence he went into Egypt: constraining the Souldan to saue himselfe by flight. And he was letted from going any further by sandy deserts; and by want of waters. For he desired nothing more, finding himselfe strong and fortunate in war, then to vndertake great and difficult things; going ouer vneasie places, and hard passages; and assaying of fortresses that were thought to be inexpugnable: to the end to be reputed a valiant Prince & a hardy warriour. He commaunded at the siege of places, to spread the first day white pauilyons, the second day red, and the third blacke: signifying by the white that he would take the beleiged to mercie, by the blacke that hee would burne their Cities, and by the red, that he would put all to the edge of the sword. And when a certaine Italian (whom for the dexterity which he found in him, he had made of a meane Marchant ouerseer of his reuenewes) admonished him to ioine clemency with his vnmeasurable power, and felicity; he answered him with a frowning looke, and sparkling eies; that he was the wrath of God, and the deadly destruction of the depraued age. To another that intreated him to take pity on Baiazet, who was lately so great a king; he sternely answered, that hee did not chastise a King renowmed for many victories: but a cruel and vicious tyrant, who had put to death Solyman his eldest brother, and depriued him of his Kingdome. And to the Emperour of Constantinople offering him his person, his city, and seigniory, as vnto him, to whom God had adiudged all the Empire of the East, and by whose benefit, al men acknowledged Greece to be deliuered from that cruell tyrant Baiazet; he said, that he would not bring into bondage, the most faire, renowmed and riche citie of all others, which had so lately bin saued out of the handes of the Turkes: Adding moreouer that he was not entred into this war for execrable ambition, or insatiable couetise of conquering countries, or enlarging his dominions; but to the end to succour the Emperour and the Lords of Greece; and to maintaine it in liberty, as he vnderstood it had remained: That the tyrant being taken, and bound, endured the punishement of his wicked deeds, receiuing the same measure which he meaned to haue giuen vnto others. Moreouer whereas he ouerthrew, and burned all that was between the South and the East; he suffered none to meddle with the temples which he left entier: and for reuerence of their prophet, he entred not into Arabia; moued with some feare of God, and reuerence of the religion. Yet fortune hauing allwaies fauoured him, without euer hauing bin contrary vnto him; seemeth among so many admirable talents, which exceed the ordinary course of Conquerours, to haue denyed him an Historyographer of excellent learning, and eloquence, agreeable to his vertues: to celebrate them worthily.

During the raigne of TAMBERLAN, began the restitution of the tongues; and of all sciences. The first that applyed himselfe to this worke was Franciscus Petrarcha, opening the Libraries which til then were shut vp; and

and beating away the dust and filth, from the good bookes of ancient authours: for being a man of great vnderstanding, & excellent learning, he hath not onely beautified the Italian tongue, (for the which he is reuerenced with his disciple Boccace, as a principal Author and Illustrator thereof) but also hath laudably awakened both the Latin prose and poesie. After him Iohn of Ranenna (*Grammarian* (who when he was but young knew Petrarch an old man) hath much aduanced the Latin tongue, instructing, and exhorting many to the loue of learning, which became very learned: Amongst whom was Leonard Aretin, Franciscus Philelphus, Laurentius Valla, Guarin of Verona, Pogius, Omnibonus, Accursius, Nicolaus Perotus, Victorinus Feltrs, Franciscus Barbarus, Petrus Paulus Vergerius, Marcus Vega, Leonardus Iustinianus, Gregorius and Lilius Tryphernius, Antonius Panormitanus, Ioannes Aurispha, Petrus Candidus, and Blondus Flauius. Then Emanuel Chrysoloras a gentleman of Constantinople a renowned personage in learning and all vertue, being sent by the Emperour Ioannes Paleologus vnto the kings of Europe, to obtaine succours of them for Greece being greatly indangered, after he was rid of that painfull charge, he remained at Venice, seeing his country deliuered from the feare of Bazet whom Tamberlan held prisoner: where he taught first the Greeke tongue, which was left off, and vnknowen about seuen yeares in Italy. And after at Florence, Rome, and Paris, instructing the most part of the Scholers of Ioannes Ravennensis, which prospered with him so well, that by his instruction continued a few yeres it came to passe, that such as were ignorant of the Greeke were from thence-forward accounted the lesse learned among the Latins. But other Grecians comming after into Italy, did meruailously aduance this worke, so happely by him begon: namely the Cardinal Bessarion, a great Philosopher, and Diuine, who left at Venice that goodly Greeke librarie; Georgius Gemistius, and Georgius Trapezuntius a learned Peripatetick, who forgot the knowledge of letters in his extreme olde age. Theodore Gaza, an excellent translatour, Andronicus Thessalicus, Ioannes Argyropilus, Constantinus and Iohannes Lascares, Demetrius Chalchondilas, Sophianus, Marullus a Poet, and Marcus Musurius, whom God hath raised vp, to preserue in these parts the Greeke language and learning, oppressed by the Turkish armes in Greece: hauing inuited to the knowledge of their learning, not only the Italians, but also the Frenchmen, Duchmen, Flemings, Englishmen, Scots, Polonians, Hongarians, and Spaniards: which haue all giuen themselues vnto it with great vehemency, and affection. The ITALIANS most renowmed therein haue bin Pomponius Letus, Platina, Callimachus, Eneas Syluius, (who was afterward Pope Pius, Campanus, Andreas Alerius, Domitius Calderinus, Angelus Politianus, Hermolaus Barbarus, and Ioannes Picus (called the Phenix of his time, as being singular in exquisite learning, and eminent in the knowledge of many tongues; and of all sciences: who had done great good if hee had lined longer, and deserued to be compared with all antiquity.) Iohannes Franciscus being his nephew, Marsilius

Ficinus a Platonist, Georgius Merula, Georgius Valla, Baptista Pius, Christophorus Landinus, Philippus Beroaldus both the Vncle, and Nephew, Antonius Codrus, Michael Palmerius, Petrus Crinitus, Sabellicus, Iouianus Pontanus apt and fit, for any kind of writing, as happy in prose, as in verse of many sorts, a good Philosopher and Astrologer. Baptista Mantuanus, the two Strozzi the father and the sonne, Syncerus, Sannazarius, Vida, Fracastorius, Palearius, Scipio Capicius, Octauius, Cleophilus, the two Celij Rhodoginus and Calcagninus, Leoniceus, and Leonicus, Manardus, Iucundus Veronensis, Paulus Emilius, Polydore Virgil, Egnacius, Bembus, Sadoletus, Cotta rarius, Nymphidi, Eugubinus Romulus Amaseus, Marcus Antonius Flaminius, Molsa, Andreas Naugerius, Hadrianus Cardinalis, Andreas Alciatus, Emilius Ferretus, Petrus Victorius, Mancinellus, Sulpicius, Carolus Sigonius, Robertellus, Paulus Manutius, Nizolius, Lazarus Bonamicus, and Lampridius. FRENCHMEN, Iacobus Faber a Philosopher and Diuine, Guil. Budeus, the most learned of his time both in Greeke and in Latin, & a most diligent obseruer of antiquity, Lazarus Baifius, Germanus Brixiensis, Nicolaus Beraldus, Michael Hospitalis, Franciscus Connanus, the two Syluij Franciscus, and Iacobus, Ioannes Fernelius a *Physitian*, Orontius Finæus a *Mathematician*, Tenor, Petrus Danes, Iacobus Tusanus, Iacobus Amiotus, Stephanus Dolet, Adrianus Turnebus, Ioachimus Perionius, Nicholaus Grutchius, Petrus Bunellus, Marcus Antonius Muretus, and Petrus Ramus. Antonius Fumeus, Duarinus, Baro, Balduinus, Cuiacius, and Othomannus *Ciuilians*, Iacobus Ludouicus Strebeus, Macrinus, Borbonius, & Beza *Poets*. FLEMINGS, Erasmus, Longolius, Gaguinus, & Vesalius. GERMAINS, The Cardinal of Cusa, Purbachius, Ioannes Regiomontanus, the principall Mathematician of this age, Rodolphus Agricola, Reuchlinus Capnio, Melanchton, Zasius, Beatus Rhenanus, Vadianus, Glareanus, Gulielmus Copus, Leonardus Fuscius, Georgius Agricola, most expert in *Mettalls*, Saxo a *Grammarian*, Oldendorpius, Brunus, Eobanus Hessus, Sleidan, Simon Grinæus, Hutrenus, Billibaldus, Pyrkmerus, Cornarius, Camerarius, Omphalius, Latomus, Sturmius, Wolfgangus, Lazius, Cranzius, and Funccius. ENGLISHMEN, More, Linacre, Tunstall, Pacey, and Fisher. SCOTS, Hector Boetius, and Buchanan. POLONIANS, Ossius, Frixius, Cromerus, and Iohannes Zamoscius. SPANIARDES, Nebrissensis, Vines, Poblacion, Amatus, Antonius Pinus, and Goueanus.

But it is better to distinguish these renowned parsons of this age by their exercises, and professions: as we haue done in other reuolutions.

The most renowned WARRIOVRS then haue bin Tamberlan, called of his followers, Temircultu, or Demirbeng, or Demirly, Amorath, and Mahomet his sonne, Selim, and Soliman being Othomans: Charles the eight king of France, king Ferdinand of Spaine the first called the Catholicke King: Gonsaluus the great, the Emperour Charles the fifth, Charles of Bourbon, the Sophi Ismael, the Scrife of Fez, and Francis Duke

of Guize. BY SEA Andrew Dorie, Adrian Bassa, called Barbarossa, Dragut, and Salee Rez, and Strozza the Priour of Capua; PLATONICAL PHILOSOPHERS, Bessarion, Gemistius, Ficinus; PERIPATETICKS, Trapezuntius, Argiropolus, Fabius, Nymphus, Pomponacius, Contarenus, and Simon Grimæus. Iohannes Picus purposed to haue reconciled Plato and Aristotle, and to haue accorded the two sects, as Boetius had vndertaken before him: But both thone and thother haue laien downe vnder the burthen, without accomplishing of this promise. ELOQVENT Imitatours of the auncients, & obseruers of Cicero: Laurentius Valla is the first in this ranke, who hath reduced Latin speach to the ancient maner of speaking; a great admirer of Quinctilian, as the Cardinal Hadrian, was of Cicero; then Nizolius, and Doleta. Those which haue most expressed & ymitated Cicero in their writings are Bembus, Sadoletus, Longolius, Perionius, and Flaminius: *Latin, Italian, French, & english* POETS, are Petrarch, Antonius Panormitanus, Poncanus, Marullus, Syncerus, Vida, Fracassorius, Molsa, Naugerius, Flaminius, Capicius, Palearius, Morus, Borbonius, Macrinus, Eobanus Hessus, Sabinus, Bachananus, Ariosto, Rousard, Ioachin du Bellay, Ponthus de Tyard, Marc Antony du Baif, Remy Belleau, Maroc, Mellin du Sangelais, Stephen Iodelle, & Philippe de Portes. HISTORIOGRAPHERS, Callimachus, Platina, Laurentius Valla, Ioannes Saxo, Pope Pius, Blondus, Sabellicus, Pontanus, Peter Martir of *Milaine*, Michael Riccius, Paulus Emilius, Polydore Virgil, Paulus Iouius, Sleidan, Staphilus, Pandulphus, Galeatius Capella, Coccinus, Bembus, Tritemius, Gaguinus, Cuspinianus, Paradinus, Bonfinis, Sorter, and Turoce *Hongarians*, Cromerus a *Polonian*, Crantzius a *Saxon*, Olaus a *Goth*, Ioannes Leo an *African*, Franciscus Aluares, Damian, Goes, Iuan de Baros, *Portugales*; Franciscus Taraphus, Antonius Nebrissensis, Petrus Medimna, Rodericus Pallentinus, and Ferdinãdo Gonzales Ouiedes, *Spanyards*; Machiauel, and Guicchiardin, *Italians*; Iean Froissard, Enguerren de Monstrelet, and Philippe Comines, *Frenchmen*; Stomphius a *Swisser*, & Mounster, a *German*. CIVILIANS, Zasius, Alciatus Oldendorpius, Baro, Duarinus, Balduinus, Cuiacius, Othomannus, and Tiraquellus. PHYSICIANS, Leonicenus, Manardus, Copus, Linacer, Ioannes Ruellius, Cornarius, Guinterius, Fuscius, Faruelius, Rondeletius, Iacobus Syluius, Amatus Lusitanus, Vesalius, Martinus Acakia, Tagaueltius, and Iacobus Houlerius. MATHEMATICIANS, Bonatus, Iohannes Regiomontanus, the Cardinal of Cusa, Purbachius, Collimicius, Petrus Appianus, Gemma Frisius, Vadianus, Copernicus, Leouicius, Orontius, Turrianus, Gauricius, and Hieronimus Cardanus. PAINTERS, Zoua a *Florentine*, who hath restored the art of painting after it had bin long laide aside, and beautified it much. Belim (who for his excellency was sent to Sultan Mahomet Emperour of Constantinople, from the seigniory of Venice) Petrus Burgensis, Raphael of Vrbin, Albert Durer who hath written in the *Dutch* tongue of Painting: as Iean Cousin hath also done in *French*: and Leo Baptista Albertus in *Latin*. STATVARIES, & GRAVERS Donatel, Michael Angelo,

gelo, Andrea of Cremona, Christophero Mantoano and Lorenzo, who was fiftie yeres making the gates of a Chappel at Florence, in which with wonderful workmanship are grauen in brasse the histories of the old, and new testament: ARCHITECTS, Leo Baptista Albert, who hath written a very learned worke of Architecture, Ioannes Iucundus of Verona, who built the great bridge at Paris, and first published Vitruuius corrected, with figures, and Cæsar his Commentaries also: Philip that made the great Church of Florence, the vaute whereof by singular arte is not sustained by any pillars. Aristotle a Bolonian, remoued certaine towers of stone from one place to another, whole without any hurt, by putting wheeles artificially vnder the foundations: Pierre L'Escot called Claigny, ouerseer of the worke and reparation of the Louure at Paris, begun vnder king Frauncis the first, and Philbert de L'orme, chiefe Maister of the buildinges of the Tuilleries, of Annet, and of Saint Mor at Paris: hee hath left bookes written of his art, and hath inuented a new kinde of Carpentrie for couering of houses. PHILOLOGVES or serchers of antiquitie, and proprietie of tongues, Correctours of bookes, Translatours, and Commentatours, Laurentius Valla, Perottus, Gaza, Trapezuncius, Pomponius Lætus, Domicius Calderinus, Georgius Merula, Georgius Valla, Politian, Hermolaus Barbarus, Raphael Volateranus, Galeotius, Namianus, Christopherus Landinus, Equacius, Nebrissensis, Budeus, Erasmus, Sigonius, Grochius, Mancinellus, Sulpicius, Verulanus, Beroaldus, and Beraltius, Textor, Baptista Pius, Robertellus, Victorius, Turnebus, Gelius, Calcagninus, and Rhodoginus: And others innumerable in many tongues and Nations. Famous trauailers, Pylots, NAVIGATOVRS, discouerers, and conquerers of New landes, Christopherus Columbus a *Genouese*, Americus Vespucius a *Florentine*, and Dom Henry the Infant of *Portugale*, Magellan, Cortese, Pizairus, Alphonsus Alburquerquen, and Chabot. The Princes that haue most holpen the restitution of artes, are Alphonsus king of *Naples*, hauing honourably receaued, and liberally rewarded such as presented him with Greeke bookes translated into Latin: Frauncis the King of *Frauncе* the first of that name, who appointed salaries or stipendes for the publicke professours at Paris, and erected a sumtuous Library at Fontainebleau full of all good bookes. The Kinges of *Castile*, And of Portugall haue bestowed liberally on the discouery of the New-found lands and of the *Indies*: Cosmo, and Lorenzo de Medicis *Florentynes*, haue bin much helpefull vnto learning; receauing the learned men which came to them out of all partes, and intertayning them honourably: and moreouer sending at their charge thoroughout all Greece, to seeke out good and auncient bookes (which were neglected there) they builded for the common vtility, magnificent libraries.

Besides the restitution of the auncient learning almost accomplished, The Inuention of many goodly new things, seruing not onely for necessitie, but

for pleasure also, and ornament of this life, hath bin reserued to this age. Amongst which the Art of PRINTING deserueth to be in the first place, for the excellency, vtilitie, and subtility of arte whereby it is guided in the grauing of the matrices; casting, distributing, and gathering of the letters; maner of the ynke, and of the baules to put it on the fourme; placing of the presses, and maner of vsing them; of wetting the paper, laying on, taking off, and drying the leaues; then reducing them into volumes; reuiewing, and correcting of the impression; whereof we haue spoken before: and whereby there is more dispatched in one day, then many diligent writers could do in one yeare. By reason hereof, the bookes which before were rare and deare, are now become more common, and easier to be had: For it seemeth to haue bin miraculously inuented to make learning and good letters to liue againe; which were in a manner dead. The inuention thereof is attributed to the *Germaines*, and began at *Mentz*, therehence it was caried to *Venice*, and afterwardes spread ouer all Christiandome; and so brought vnto his perfection, by Nicholas Genson, Aldus, the Iuntes, Frobenius, Badius, Robert Stephens and others. Notwithstanding the Portugues trafficking about the farthest of the East and of the North, into *China*, & *Curay*, haue brought therhence bookes written in the language, and writing of that countries saying, that they haue vsed it there a long time. Which hath made some to thinke that the inuention thereof was brought therhence thorough Tartaria, and Moscouia into Germany; and so communicated to thother Christians: to whom by the diuine prouidence hath bin especially reserued the confirmation of diuine, and humaine wisdome. The Mahometists depriued of this grace do vtterly reiect printing, not vsing it amongst them, neither suffering any to bring them bookes written of their affaires in Arabian, and printed else-where.

The second prise ought to be giuen to the inuention of the *Sea-mans compas*, consisting of a *Rose*, and a needle of steele, which being touched or rubbed with an adamant or loadstone, showeth alwaies the point which is answerable to the place where wee imagine the pole Artick. Aristotle vnderstood not this propertie, nor Galen, nor Alexander, Aphrodiseus, nor Auicen, the most curious obseruers of natural things: For if they had knowen such a miracle of nature, and so profitable a meanes of sayling, they would sure haue made mention thereof in their bookes; hauing stood so much vpon others of much lesse importance. It was also vnknowen to the Romains, who suffered so many shipwrackes, fighting on sea against the Carthaginians: and vnder Octauian they tost a great fleete of Vessels against Sextus Pompeius. By meanes hereof all the Ocean hath bin sailed ouer, innumerable Isles found out, and a great part of the continent or maine land discouered towards the west, and the south, vnknowen before of the Ancients; and hath therefore bin called the new world; and not onely bin ouercome, but also conuerted by the Christians. The other prise being begon, by Columbus a Genouese, & Vespucius a Florentine, men of excellent vnderstanding, and exquisite iudgments,

deseruing no lesse praise then Hercules of Greece that was so famous: and afterward continued by the Castilians, being emulatours of the same honour, and desirous of gaine. Whereof some haue bin swallowed vp into the huge sea, not being yet thoroughly knowen; and others eaten by the Caranibals, leauing a piteous remembrance of their audacious enterprises. But there are three that hauing had more fauourable fortune, haue made famous discoueries: namely Cortese of the kingdome of Mexico, and of the great Citie Themistiten seated, builded, and peopled, like vnto Venice, Pizarus of Peru, and Cuscu riche in golde; and Magellan of the Moluccas where the spices grow. At the same time the Portugales parting the world with the Castilians, by the same knowledge of Nauigation passed the Atlantick sea, and the Canaries; winning in the vner Barbarie many Townes on the Saratens. Then crossing the line heretofore termed the burning Zone, and falsely esteemed to be desert, they haue gone beyonde the tropicke of Capricorne, conquering Brasil, and other countries. Afterwards drawing towards the East, they went along all the coast of Africk, and the banke of Ethiopia; surmounted the gulfes of the Arabian, and Persian seas; and being come to India (hauing ouercome by armes the kings of Cambaya, Canonot, & Calecut, building in their countries fortresses, thereby to safegard the traficke of the East, whereof they made them selues maisters; And farther passing ouer the riuers of Ganges, and Indus) they trauailed as far as Taprobana, and to the golden Chersonesus: making the king of Malache their tributary. From whence setting salle towards the North, they went to China and Catay; where they made an ende on this side of their Nauigation, entering into amity and confederacy with the great Cham, to thend to haue liberty to traficke with safety in his countrey; which before was not accessible, but with apparant daunger of death vnto strangers: In such sort that by our industry al the world is at this day knowen, wherof a great part that had so long remained vnknowe, & the vtermost parts of the East, West, North, & South do cōmunicate togither: the men that are separated with so many seas so distant and different, visiting one another, by meanes of nauigation, being made safer and easier by this Inuention.

I would willingly giue the third place, to great ORDINANCE, and ARTILERY; (which hath made all other auncient military instruments, and engines of war to cease, al which it exceedeth in impetuosity, violence, & quicknes.) were it not that it seemeth to haue bin inuented rather for the destruction, then the profit of mankind: being an enemy to generous and courageous vertue, which it spareth no more then the rest, but breaketh and bruseth whatsoeuer it encountreth. First it was inuented in Germany by a blower in Alchimie; wherhence it hath bin transported ouer al the world, & seemeth at this day to be brought almost to his perfection; sithence the meanes is found to discharge by volies many pieces togither, which batter, and beat downe al places, how strong soeuer they are in situation, height, or thicknes of wals, & rampires. The Canon at the first was called a *Bombard*, for the noise which it maketh; and a *Morter* which was of yron bound with many pieces heauy and

 vnweldie;

vnweldie; shooting huge bullets of stone, with a great quantitie of powder made of salt-peter, sulpher, and willow coales proportioned: the inuention whereof hath bin no lesse admirable, then of the Canon it selfe. After in steed of yron succeeded brasse; whereof at first were made great peeces laied on wheeles, yet more mariable, then was the mortar; (giuing them bullets of yron) vnto which haue bin giuen names of birds, and other liuing creatures; which haue apparance of terrour: as Coleurines, Serpentines, Basilisks, Sacres, Faulcons, and other appellations imposed according to the diuersitie of their measures, formes, and cariages; at the pleasure of those that made them, or of the Princes which commaunded them. Sithence there haue bin made some lesser, lighter, and mariable, to shoote with bullets of lead: as muskets, caliuers, harquebuses, pistoles, and pistolets. But because the noise and violence of the Canon, hath bin fitly expressed by the Poet *Fracastorius*, I will here insert his Verses.

Continuò caua terrificis horrentia bombis
Aera, & flammiferum tormenta imitantia fulmen,
Corripiunt, Vulcane tuum (dum Theutonas armas)
Inuentum: dum tela Jouis mortalibus affers.
Nec mora, signantes certam sibi quisque volucrem
Inclusam, salicum cineris sulphurque nitrumque
Materiam accendunt, seruata in veste fauilla.
Fomite correpta, diffusa repente furit vis
Ignea circumsepta; simulque cita obice rupto
Intrusam impellit glandem: volat illa per auras
Stridula; & exanimes passim per prata iacebant
Deiectæ volucres, magno micat ignibus aer,
Cum tonitru: quo sylua omnis ripæque recuruæ,
Et percussa imo sonuerunt æquora fundo.

This age hath brough forth many great and notable inuentions: on which notwithstanding I will not stand, because they are rather accessarie to the auncient things, then exceeding the vnderstanding of our forfathers: all antiquitie hauing not any thing to compare vnto these three. But amongst the meruailes of our age, there haue bin manifested new and strange maladies, vnknowen of the Auncients, and not treated of by any Greek, Arabian, or Romain Phisitian: as if there were not enough alreadie dispersed ouer the world, to the number of three hundred, and more; without speaking of the inconueniencies hapning euery day, by the excesses which men do vse.

Moreouer, there are risen Sects in many Countries, which haue much troubled the publicke peace, and cooled the mutuall charitie of men: Whereof some more curious will attribute the cause to the celestiall motions. For as we haue obserued in times past, in the notable mutations of mankind,

mankind; whereas none hath showed her greatest forces: that extreme euill, and wickednes, hath not with excellent vertue, and extraordinarie calamities haue not accompanied great felicities: for could not one imagin any kind of vnhappinesse or vice, which is not found in this age, so happie in the restitution of good learning, and flourishing of sciences. Neither is there any among all men, either Christians or barbarous Nations, but hath suffered much. No part of the habitable earth, no person is exempted from affections: which increase from day to day, and are too much knowen to our damage and confusion.

In euery where the publike estates haue bin afflicted, changed, or destroied, and euery where the Religion troubled with heresies. Not only all Europe, but also the fairest regions of Asia, and Africk, the inhabitants of the new found lands, and of the East and West Indies being innumerable in multitude, and dispersed into infinite places, haue bin troubled with forreine and ciuile warres, long continued: wherehence hath followed the excessiue price of all things, with often famines and pestilences. We must think that God being angrie with men, sendeth such calamities generally, and particularly, to correct our vices, and to bring vs to a greater knowledge, and reuerence of him: For there was neuer in the world more wickednes, more impietie, or more disloialtie, Deuocion is quenched, simplicitie and innocencie mocked at, and there remaineth but a shadow of Iustice. All is turned vpside downe, nothing goeth as it ought. But the most notable aduersities and prosperities of this age, are elegantly represented by *Frascator* in these goodly Verses.

Credo equidem & quædam nobis diuinitus esse
Inuenta, ignaros fatis ducentibus ipsis:
Nam quanquam fera tempestas, & iniqua fuerunt
Sydera: non tamen omnino præsentia diuum
Abfuit à nobis, placidi & clementia cœli.
Si morbum insolitum, si dura & tristia bella
Vidimus, & sparsos dominorum cæde penates;
Oppidaque, incensaque vrbes, subuersaque regna,
Et templa, & captis temerata altaria sacris;
Flumina dejectas si perrumpentia ripas
Euertere sata, & medijs nemora erutà in vndis,
Et pecora, & domini correptaque rura natarunt;
Obseditque inimica ipsas penuria terras:
Hæc eadem tamen hæc ætas, quod fata negarunt
Antiquis, totum potuit sulcare carinis
Id pelagi immensum quod circuit Amphitrite.

Nec

Nec visum satis, extremo ex Atlante repostos
Hesperidum penetrare sinus, praxumque sub Arcto
Inspectare alia, praeruptaque littora rapti;
Atque Arabo aduehere, & Carmano ex aequore merces:
Auroræ sed itum in populos Titanidis vsque est,
Supra Indum Gangeosque, supra qua terminus olim
Calygare noti orbis erat: superius Cyambe
Et dites Ebeno, & scelices macere sylvæ.
Denique & a nostro diuersum gentibus orbem,
Diuersum cœlo, & clarum maioribus astris,
Pentigio audaci [illegible], duceribus & dijs.

The end of the tenth Booke.

A COMPARISON OF THIS AGE,

with the most famous former Ages, to know wherein it is superiour, inferiour, or equall vnto them, and first touching the warfare of these dayes, with the auncient Greek, and Romains.

The Eleuenth Booke.

THE excellencie of this age being briefly declared, we will hence forward compare it with the most famous of the former, in matter of Armes, Artilleries, Captaines, Armies, Battailes, Sieges, Empires, and other States; voiages by sea, and by land, discoueries of Countries, riches, manners, and sciences; to know wherein it is superiour, or inferiour, or equall vnto them; beginning with the comparison of the warfare of these daies with the auncient Greeke and Romains. It is said, that CYAXARES king of the Medians was the first that distributed the men of warre of Asia into Bandes, Squadrons, and Companies; and ordayned that the horsemen and footmen should haue their quarters apart, and should no more march confusedly as they were wont to do. The ROMAINS accounting more of their Infanterie, then of their Caualerie, and founding on it all the desseignes of their power, diuided their footmen into those that were heauily,

and

and such as were lightly armed, whom they called *Velites*: vnder which word were vnderstood, all such as vsed slings, darts, and bowes; the greatest part of whom (as Polybius saith) were armed with a caske, and to couer themselues, had a shield or target on their arme, and fought without keeping any rank or order, a good way from the heauie, or maine armie. The men that were heauily armed had a casade, which couered their head, and came downe as far as their shoulders. Their bodie was armed with curaasses, which with the tasses couered their thighes, as far as their knees. They had moreouer their leggs, and their armes couered with greues, and vambrasses, and caried also a shield of fower foote long, and two and a halfe broad; which had a circle or plate of yron aboue, to sustaine the blowes the better, and to keepe it from cleauing; and an other plate of yron vnderneath, which kept the shield from being wasted, and worne, with leaning it on the ground: which might be compared to a pauois, prouided that the pauois had in the verie midst thereof a bosse of yron, well set on, and close ioyned, as their shieldes had; the better thereby to endure the blowes and strokes which should fall thereon. Besides they had a sword girt on their left side, and on their right side a short dagger: They had a dart in their hand, which they called *Pilum*, and threw it when they began their fight. Some write, that besides their pauois, they caried also a pike, namely the Greek souldiers: but that seemeth impossible, because they must needes haue enough to do to help themselues with one of these weapons apart; and to vse them both together were an vneasie, and a verie difficult thing: for the pike alone requireth both hands; and the pauois on the other side serueth only for defence to couer themselues, because it was not verie manisable. And the target also could not well be handled, but would be in a maner vnprofitable: except at the beginning of the battaile they help themselues with their pike, hauing their target at their back; and that comming so neere together, that the pike serued them to no farther vse, then they abandoned it to take their Target; wherwith, and with their sword, the souldiers help themselues in the presse.

The GREEKS did not lade themselues with such heauie armour as the Romains, but they gaue themselues therwithall much more to carrie the pike; especially the Macedonian *Phalanges*, which caried pikes called *Sarisses*, of ten cubites long; wherwith they assailed to break the rankes of their enemies without going out of their owne. But seeing that the ROMAINS conquered all the world, we may well think that they were the best armed of all.

The fashion of this time is, to arme the footman with good Curets, and a cask or head peece: which seemeth to be sufficient for the defence of a man, and is better then the harnes of the auncients. Touching weapons to offend, we carrie a sword somewhat longer then theirs: Our other armes are the pike, the halbard, partisan, harquebuze; and many others not so vsuall amongst souldiers, and the target: although there is little reckoning made thereof, except it be for an assault, and besides there are few that vse it but

the

the Captaines. The Harquebuze hath bin found out but few yeares sithence, and is verie good; so it be handled by such as are skilfull and readie: yet now adaies, euery one will be a harquebuzier, whether it be to get the more pay, or to be the lesse toden, or els to fight the farther off. The Halbards are a new kind of weapon lately inuented by the Swithers: which are verie good if they be strong, and will cut well; and not light ones such as the Italians vse. And in like sort are their Partisans, which being stronger and better steeled than they are, would serue well against naked men: but against those that are armed can do no great seruice. Amongst other armes which are lesse in vse are the long bow, and the crosbow: which may do verie great harme to men that are not well armed: both by reason of their readines in shooting, which is verie sodaine, and also for the surenes of their blowes, which are seldome in vaine. Concerning the Pike, if the Switzers haue not bin the inuentours therof, yet at least wise they haue first brought it in vse: because that they being poore at the first, and desirous to liue in libertie, were constrained to fight against the ambition of the Princes of Germanie, who by reason of their riches and power, intertained many horsemen, which the Switzers could not do, and for this cause made their warres on foote. Then were they constrained (to defend themselues against the Caualerie of their enemies) to haue recourse to the auncient maner, and therhence to chose some kind of armes for defence against horsemen: which necessitie, made them either to maintain, or bring in vse againe, the orders of the time past, without which, footmen are altogether vnprofitable: wherefore they took pikes as verie seruiceable weapons, not only to sustaine the assault of men at armes, but also to ouercome them. By meanes of which armes, and by the alliance which they haue in their good order, they haue taken on them such boldnes, that fiftein or twentie thousand of them, durst vndertake to stand against a world of horsemen. The example of the force which these people haue showed to be in armes of footmen, are the cause that sithence the voiage of king Charles the eight, other Nations haue imitated them: namely the Spaniards, and Almaines, then the Italians, and Frenchmen, following the order which the said Switzers keepe, and the maner of the armes which they beare, but for order, there are few like vnto them. We must labour then to get this order, or if it be possible, to forme or finde out some more safe: by meanes whereof we may defend vs from euery one, and be preferred before all others. To do this it seemeth to such as are most expert in this matter, that we ought verie well to arme the bodies of our souldiers, to the ende that the rankes may be so much the harder to be broken: especially such as serue before in steede of a wall, or vantmure; and all the rest (if it be possible) euery one according to his weapon. And it must not be thought strange, that we lode these men with so much Armour; for it is to arme them surely in such sort as they ought to be armed, that meane to stande to it: and not as they which arme them selues lightly, who being euill couered and armed, thinke rather

on flying, then of ouercomming: taking example by the Romaines, who armed their souldiers which were ordered in batalions, as heauily as possibly they could, to make them the firmer against their enemies, and that feeling their bodies so loden with harneis, they should not looke to saue themselues by flight; but either to die in the place, or to get the victorie. Vegetius complayneth of the souldiers of his time, that they were too lightly armed, and followed not the Auncients: which were alwaies wont to ouercome their enemies, because they were euermore well armed; and that such as were ill armed were ordinarily ouercome in all their battailes. The souldiers also must harden their bodies vnto paine, learne to helpe themselues with those armes and weapons which they beare, to keepe their order in marching thorough the Countrie, and the maner of encamping, or lodging together in a campe: which are the principall points that an Armie ought to know.

The Nations which heretofore haue had ordinances, or companies of footmen, haue alwaies made one principall number of the men which they leuied; which although it hath bin diuersly named, yet hath it bin euer almost equal in number: because they haue all ordained it of six or eight thousand men; which number by the Romains was called a *Legion*, because they leuied their men by election; of the Greekes *Phalanx*; of the Gaules *Caterne*; of the Switzers and Almaynes *Hourt*; that is to say, a *Battalion*: which the Italians and Spaniards do also vse; But they haue of late began to call it a *Regiment*. The greatest disorder that they can commit which ordaine a battalion, is in this, that they take no heed, but only to make the head strong; in which they place the Captaines, and all the valiantest, and best armed of all the bands; taking no care of prouiding for the back, for the sides, and the innermost rankes: as if the formost rankes were the whole hope of the victorie, and that the rest serued only to make vp a number. For by this meanes they hazard the whole on two or three rankes; as if they were immortal, or sufficient alone to make resistance, without the help of the rest which are behind them: which is directly contrarie to that order which the Auncients obserued; which was, to receiue one rank into another, and one battaile into an other; and to fight obstinately euen to the last. For without this maner it is not possible to succour or to defend the first: nor yet by withdrawing them within their rankes, to come to fight in their place.

With which meane the ROMAINS knew how to help themselues often, and to this end they parted their Legions into three maners of men which were called *Hastarii*, *Principes*, and *Triarii*. The *Hastarii* made the front, and had their rankes furnished with good store of men. The *Principes* made the second battaile, and were aranged with thinner rankes then the first. The *Triarii* made the third and last; with their rankes so thin, that when need was, they could receiue within them both the former battailes. Moreouer they had their *Velites*, which were lightly armed; who did such seruices as the harquebuziers do with vs: and were placed in the winges between the batalion, and the horsemen. These being lightly armed began the battaile:

And

And if it happened that they ouercame their enemies, they purſued the victorie: but if they were beaten back, they retired into the flankes of the Battalion. After whoſe retreat, the *Haſtaires* or pikemen came to fight with their enemies; and if they found themſelues to weake, to withſtand them, and that the enemies ouercame them, they retired then by little and little into the thin rankes of the *Princes*, with whom they renewed the battaile. And if it ſo fell out, that againe they were beaten, then both the one, and the other withdrew themſelues within the *Triaries*: with whom they altogether began the fight anew. And if theſe three ſorts of ſouldiers were ouerthrowen, they had then no farther remedie to relieue themſelues. Which maner of repairing themſelues three times, ſeemeth to be inuincible: becauſe that fortune muſt thrice abandon vs; and therewith alſo our enemie muſt fight with vs, and ouercome vs three times.

The GREEKES with all their *Phalanges*, had not this meanes of renewing themſelues; and although in them they had many chiefes, and many rankes; yet notwithſtanding of all together, there was made but one head, and one bodie. And the maner which they had to ſuccour one another, was not to retire the one rankes into the other, as the Romains did: but for one ſouldier to ſtep into the place of another; and this they did in the maner as followeth. The *Phalange* was ordred by rankes, as is our *Battalia*, yet was it not confuſedly: for euery band knew his owne place, and the *Decuries*, that is to ſay, the chambers or ſquadrons were aranged in ſuch ſort, that the ſouldiers followed one another, and were in file, and not in front, as we place ours. Whereof the firſt was called the *Dixin*, or *Decurio*, whom we may call the Chiefe of the Chamber; and the laſt was called the Guide of the back. The ſecond was called *vdoxi*, and the former *trefes*: and conſequently the reſt called on the other *ſeſdes*, and *trefes*, euen to the laſt guide, which made vp the end. Of theſe rankes there were a good many and more, in ſomuch that one *Phalange* had two hundred fifty and ſix men in front and Lxiij. rankes in length. Take it in that they were diuided vnder fower Colonels: which marched all in front, with certaine ſpaces betweene them. But let vs put the caſe, that in euery rank there were CCLVI. men, and thus they came to encounter with their enemies: if it came to paſſe that in going, or in fighting, any one of them were ſlaine or ouerthrowen, be this was in the ſecond rank, and right againſt the place of the man that was ſlaine, namely his *antere* or fourmoſt ſouldier ſimilere, and ſtepped into the place of the former. And by this meanes the men of that rank remayned alwaies complete, and full. And to fill vp the ſecond rank, they of the third namely the *trefes*, ſtepped forward, and put themſelues into the void places, and thoſe of the fourth furniſhed the third: and ſo ſucceſſiuely, and almoſt at one inſtant, the later rankes ſupplied, and filled vp the former: In ſuch ſort, that the firſt rankes were alwaies whole and entier; and there was no place that remayned voide ſauing in the laſt rank, which conſumed it ſelfe, hauing none behind to fill it vp; in ſuch ſort, that the domage which the

first rankes receiued, was the cause of consuming the fast. So these *Phalanges*, by meanes of their order might sooner be consumed, then broken: for to ouerthrow them was to difficult a thing, by reason of their great number.

The Romains vsed *Phalanges* at the beginning, and had their legions also ordered after the Greeke maner; but that order afterwards misliked them: Wherfore they diuided their men into many bodies, as namely into *Cohortes*, and *Manipules*, accounting that the bodie which had most soules, must haue most life, being also compounded of most members.

The *Battalions* of the Switzers, Almaines, Frenchmen, and others, do imitate at this time in some part the maner of the *Phalanges*: aswell in that they arrange a great number of men together, as also in that they place them in such sort, that one may step into the place of another. But that this maner is not so good, as that of the Romains; many examples of the Romain legions do tell vs: because that whensoeuer the Romains fought against the Greekes, their *Phalanges* were consumed, and ouerthrowen by the Romain legions: for the difference of the armes, which these Nations did vse, and also the Romain maner of relieuing the soldiers three times, was of more force, then the great number and the solidite of the Greekish *phalanges*.

In ordering a BATALION then after all these examples, it were good to retaine in part the armes and fashions of the Greek *phalanges*, and in part of the Romain *Legions*, and of our moderne men of warre. Wherefore in one *Legion* now adaies, there should be three thousand, and fiue hundred ordinarie pikemen, to make the bodie of the *Batalion*, and fower hundred and twentie for the flankes, one hundred and seuentie extraordinaries, for the forlorne hope, which are the armes of the *phalanges*. Besides the pikemen were requisite fiue hundred Halbardes, which are weapons found out in our time, and moreouer, CCCCxx. Harquebuziers, for the flankes, DCLxxx. for the forlorne hope. The bodie of the Batalion is diuided into ten bandes, as the Romains parted their *legion*, into ten *Cohortes*. The Harquebuziers are ordained to begin the battaile, and for skirmishes, as the Romains had their *Veites*. And as the armes are taken of diuers Nations, so must also these bandes participate with the orders of many sundry people. The men of all these bandes are six thousand, and seuentie: besides which, there ought to be in euery *Legion* a Generall: chiefe about the Captaines, whom they call a COLONEL, hauing for his officers these which follow; namely, a Marshall of the Campe, a Sergeant Maior, a Prouost, and vnder the Prouost, some men of knowledge, to assist him in his iudgements, and to counsaile him concerning matter of Iustice. He must also haue a muster Maister, and some Sergeants, and Clarkes of bandes, and a maister of high Iustice, or executioner. Moreouer, it is necessarie that the said Colonel, haue one, or two religious Parsons, to say the diuine seruice, and to administer the Sacramentes, to those of his Legion, or Regiment. He must also haue a Phisitian, an Apothecarie, some Surgeons, some makers of fire-workes, and of powder, and some Armourers. The ouerplus

to the full number of thirtie, ought to be reserued for his guard.

The Ensignes in this time serue rather to make a great show of people, then for any militarie vse: but antiquitie vsed them for guides, and to know the better how to bring themselues in order. For euery one as soone as the Ensigne made a stand, knew where his place was about it, and how to put himselfe in it presently. They knew in like maner that if it mooued or staied, that they were accordingly, either to moue, or stand still. Therefore it is requisite, that in one Campe there should be many bodies, that is to say, bandes; and that euery bodie haue his Ensigne, to guide those that are of the same bodie: for in hauing it, the campe hath more armes, and by consequent more life. The souldiers then ought to order themselues according to the Ensignes; and the Ensignes according to the sound; which being ordained as it ought, commaundeth the whole Legion: which if it march in such sort, that their places be correspondent to the beating of the Drumms, will easilie keepe this ordinance. And to these ends the Auncients had flutes, and fifes, and sounds perfectly agreeable. For as he which daunceth according to the fallet of the Musick doth not erre; so also that Battalion which marcheth according to the sound of the Drumme, can not fall in disarray. And therfore when they were disposed to change their place, or according as they lifted to kindle, or appease, and assure their souldiers, they likewise changed their sound; and as the sounds were variable, so the names of them were diuers. We haue in our time the Drummes for the footmen, and the Trompets for the horsemen, both which distinguish haue their seuerall bearings, and sounds to incourage the souldiers when it is needfull: and to this end are they inuented so commodious, and to make themselues vnderstood a far off. Vitruuius beleeues verilie, that the Drummes were also inuented to serue to keepe measure for the souldiers in their marching: for all the times and diuersities of their bearing are made audible, and measures for the hastning, or staying of the pace of the men of warre. It behoueth them then to learne all the sounds, all the signes, and all the cries, which are vsed to commaund in battaile, and that euery one vnderstand what they signifie, euen as the Mariners know what they, and to do but the only whistle of the Master: wherein the souldier ought to be readie, and instructed to obey presently, and to purpose; to the beating of the Drummes, whether it be to march forward, or to stand still, or to retire; directed turne their faces, and ordaine to any part. And to these ordained Colonells is it conuenient that all his drums haue the self same kind of beating, and that they all vse one, and the same forme of striking an Alarum, of making proclamation, of ordering themselues, of going forward, or backward, or running them on shoulder, or on thother; be for the rereward. And in like sort all the other points, which the voice of one alone, can not take so well vnderstood, as doth the sound of many drums, which cause themselues to be heard in the greatest tumult; and the thickest throngs. The souldiers also ought to be so inured, to marke well what is said vnto them, or commaunded, that they haue it fixed. The Drummes also ought

to be readie to beate, according to the sound of the Colonel his Trompets; by which they are directed in all their beatings. The Colonel his Trompet must be expert in all kind of soundings; and doe them so loude and shril, that he make not one thing vnderstood for another: but know how to expresse as appertaineth, the commaundment of the Colonel; about whom he ought alwaies to be, and neuer to forsake him. The cause why Trompets are appointed for footmen, is because they be much better vnderstood then the Drummes, if there be a great tumult, and that the sound must be varied: for it is by the Trompets that they are gouerned, whose sound is higher then is the beating of Drummes: Which the Switzers, (who haue bin the inuentours of Drummes) haue knowen: And for these purposes haue Trompets before their batalions; by which the chiefes doe signifie what the Batalion is to doe. And it is no long time sithence they vsed great Cornetts.

And forasmuch as the ARTILLERIE is conducted, and garded by the footmen: we will speak thereof, as far foorth as concerneth the comparison of auncient things with moderne; before we come to intreat of the horsemen, or men of armes. The name of *Artillerie* was before, that *Canonrie* was knowen, comprehending all engines of batterie, and defence; which by excellencie, remaineth only to the Canon; all other auncient militarie instruments fayling: as *Balistes*, *Catapultes*, *Rammes*, and all others. Diodorus the Sicilian writeth of an engine of batterie called *Helipolis*, which Demetrius surnamed Poliocritus vsed against the Towne of Salamis in Cyprus. This engin was Lx. cubits broad of all sides; and Lxxx. in heigth: and therewith had nyne stages, separated thone from thother with plankes of wood; and yet notwithstanding was all sustained with fower great wheeles of one Cubite in height. He had moreouer many engines called *Rammes* to batter the wals: and to succour them two other mightie engines or fences of bordes, couered with haircloth, or with raw hides, which serued against fire or stones; vnder which they might safely assayle the walls. He placed below, and in the first storie, many engines to shoote great and heauie stones; in the middle storie, there were other engines shooting long and sharpe shot; and in the highest stories, others shooting lighter shot, and smaller stones: And euery where was a sufficient number of men, to handle and vse those engines; about two hundred in all. Polybius showeth the fashion of an other engine of warre called *Bambuans*, which the Romains vsed against the Citie of Syracusa: & it was after this sort. They had readie in their ship a ladder of fower foote broad, that when they landed, they might set it against the wal; on the sides whereof they fastned things to hold by, and armed it with a cotter of defence, setting it a crosse those holds which held the ships together; in such sort, that it stood a good way beyond the fordeck of the ship. To the top of the masts were fastned polies with cordes, & there when necessitie required, they drew those that were at the hind part of the ship by the polies with cordes, to the top of the ladder. Thother also which were at the forcastle, made fast the

engine

engine with ſtages; and then they drew neere vnto the wall, comming on land by the ſayling of the ſhips, which was eaſily done by meanes of the two decks made on the outſide. At the top of the ladder there was a plank, of a good breadth, and fenced with ſhieldes: on which fower ſouldiers got vp, and fought againſt thoſe which out of the fortreſſes did hinder the approch of the *Sambuque*: And when as by the approch of the ladder they had gotten to the wall; diſarming the ſides of their ſhieldes, they got vp into the fortreſſes, or towers: and the reſt followed them by the *Sambuque*, by meanes of the tranſporting of the ladder, out of one veſſell into an other, by the cordes and pullies. Which engine was with good reaſon termed a *Sambuque*; for when it was ſo perfected and erected, the figure of the ſhip, and the ladder togedher reſembled a *Sambuque*; being an inſtrument of Muſick, which we call a Shagbootе. The Romains then thought to come to the wall with this engine thus prepared. But Archimedes with other engines, caſt from the top of the walls a great ſtone of the waight of ten kintalls, then a ſecond, and afterward a third, one after an other; which falling on this engine, with a wonderfull thundering and tempeſt, broke downe all the foundation; diſmembering, and diſſeuering thoſe things which ioyned the gallies together, and vpheld it. And going about to come neerer to the wall, to auoide the blowes of the ſtones, and the ſhot, which they thought would haue gone ouer their heads, and could not haue hurt them, when they were neere; they were beaten back by other engines, whoſe cariage was proportioned for all diſtances: and many holes and arches being neere one an other on the wall, where there were many croſbowes to ſhoote neere at hand, being in ſuch places, that the enemies without could not ſee them; when they were about to come neerer, thinking to be vnder couert, and to remaine out of ſight, they were all aſtoniſhed, finding themſelues againe receiued with an infinite number of ſhot, and beaten downe with ſtones, which fell directly on their heads: for there was no place of the wall, but ſhot at them. By reaſon whereof they were conſtrained to retire back again from the wall; but when they were then farther remoued, the ſhot, ſtones, and arrowes, that flew on all ſides, found them out, and hit them where they were, in ſuch ſort, that there were many men ſpoiled, and many of their veſſels bruſed, and battered: they not being able to take any reuenge on their enemies; becauſe that Archimedes had prepared the moſt part of his engines behind and vnder couert, and not vpon the wall. All which inuentions are ſubtile, and ingenious: but yet not comparable to the Canon in theſe daies; which breaketh and battereth whatſoeuer it encountreth.

I come now to the CAVALERIE, which is vſed diuerſly in diuers Regions. Some vſe that called of the Auncients, *Cataphracte* of barded horſes with lances, and curtelaſſes; Others vſe light horſes with ſwordes and piſtoles; And others ryde naked or vnarmed, with ſhort lances, as horſmanſhaues, or bowes and arrowes, or harquebuze. The Cataphracte Cauallerie of France, hath alwaies bin much regarded, carying the name aboue all others,

both for exploit, and equipage, and especially sithence the time of king Charles the seuenth: who reduced it to a certain number of lances, and men of armes, of his ordinances, ordinarily paied, and continually exercised in armes, being diuided into garisons in his frontier places. He diuided them into bands, and companies, furnished with Captains, Lieutenants, Enfignes, Guidons, men of armes, Marshals of the lodgings, quarter Masters, and harbingers, treasorers of the warres, and payemasters of companies, commissaries, and controllours: committing the charge of them to chosen Lords of wisedome, and magnanimitie, as to the Constable, and Marshals of France, and other men of qualitie.

The MAMMELVCS being taken the most of them out of the cotorie of *Circasie*, were instructed by Masters of fence, and continually exercised in armes, hardning them to labour, to hunger, and to thirst, and to lie on the ground, or on some poore piece of tapistry. They which were found the most valiant, were inrolled in this order, receiuing from his treasorer good intertainment, and salarie. Wherefore hauing no other care, but of armes, and being strong of disposition, and accustomed from their infancie vnto paine, they gaue themselues the chiefe praise for warre, aboue all other Nations: thinking that there were not in the world any, whom they could not ouercome by armes.

The PERSIANS are Cataphractes, hauing strong barded horses, and are verie valiant men of armes: in such sort, that fiue and twentie thousand of them, do not feare a hundred thousand Turks, which fight vnarmed vpon light horses. The Nobilitie of the countrie are bound to go to the warre, by the fees, and vnderfees which they possesse, as in France, Spaine, Lombardy, Naples, England, Germanie, & Poland: and to find a certain number of armed men, according to the reuenew of their lands which they hold, either by succession from their parents, or by benefit of the Prince. The richer sort are commonly verie well armed; the others content themselues with faleas, and coates of mayle: and being couered with shields, they fight sometimes with the lance, and sometimes with the bow. Those of *Assyria* are accounted the best, then the Assyrians, with whom are mingled, the Medians, and Parthians the best archers of Asia after the Tartarians. The ARMENIANS like better to fight on foote, and are ordered in batalions, fortifying themselues with great pauoises, pitched in the ground against their enemies: vsing short pikes, & axes, and slings. Their allies are the Georgians, & Mengrelles, which are Christians after the Greeke maner, and reputed most warlike.

There is great reckoning made of the ALBANESES of Greece, of the HOVSSERONS of Hongarie, & of the REISTERS of Germanie. But the Turks at this day seem to be the chief warriours, hauing ouercome the Frenchmen in the battail of Nicopoli, ouerthrowen the Mammelucs, & vanquished the Persians in their owne Countrie, subdued the Albaneses, and the Hongarians, chased, & wasted Germanie. Wherof none ought to wonder, considering their discipline, in the which they haue many things most cõmendable,

obserued with Iustice and seuerity, in such sort that they excell therein the auncient Greeks, and Romains. The foot is lothsome, for in scarsity of victuals they will sustaine themselues in warr with a little bread little boyled, and rice, with the powder of flesh that is dried in the Sunne. Their drink is faire water, being forbidden to drink wine in the Campe, such a law had in ancient time the Carthaginians in vse, as Plato saith. But the Turkes besides this politicke discipline haue their religion also, which maketh them the more fearefull to offend. There was neuer obserued such obedience, because there is not among them any competency, choise, or enuy, but hath gladnesse, & the inferiours are alwaies obedient to their superiours. Being gathered in such a multitude is perrilous, so many soudiers being kept as cattle by signes of the hand, & of the countenance, without speaking any word: Iust so much that oftentimes in the night they let their prisoners escape for feare of making noise. There is none so hardy as to bring any woman into the army, nor to vse the company of any. They play not at dice, nor cards, and any other plaies of hazard, for mony neither do they blaspheme God in any sort, but name him at all times with great reuerence. The two cases which they punish most grieuously are quarrels, and theft. Marching throughout the countrey in the summer season, they dare not for their liues to go amongst the corne, & pollist. They despise death, thinking that it is predestinate vnto euery one, and the day of his death write in his forehead, which it is not possible to auoid: which maketh them more bold and aduenturous, as also the punishment & reckoning they which are present for them that do well or euil. For whereas punishment, and reward, doe vphold al common weals (as Solon said) labour, & reproch are the two wings of vertue, presently amongst them after the fight it done, he that hath acquired himself well, is rewarded by increasing of his pay, and he that hath done euill hath his head cut off, or els remaineth for euer dishonored. They neuer lodge in the townes, neither when they come neer them, do they permit any to goe lye there, for feare of iniuries and seditions obseruing military discipline very strictly, to the end, that while they are in campe, they be not vsed vnto delicacies, which in times past haue destroied mighty kingdoms, and corrupted the most warlike Nations. Moreouer to auoide idlenes, the Othoman Princes haue accustomed, from two yeres to two yeres, to make warr in some place, to the end to exercise their men of warr: which otherwise being dispersed here and there in the prouinces would consume, and come to be of little worth. There is no nation with whom the Turkes haue had any different, but they alwaies ouercame them, besides the Tartarians. Notwithstanding although the great Seignior aboundeth in men, and in all things requisite for warres, more then any other Monarch of our time, yet for all that he aduenturech nothing rashly: and obtaineth more victories by dexterity, and taking opportunities, then he doth by force. He knoweth the maners of those with who he hath to deale, & procureth the other enimies, to heed, to distract, & to weake their forces: causing the situation of the countries to be set downe before him in a model: which way he is to march, wher to encampe with his army, to fight or to retire,

seldome

seldome going into any countrey, but when it is deuided, and that he hath fauour, and intelligence with the one partie. He accustometh when he goeth about any long or difficult iourney, and where the countrey is vneasie to draw artilerie, to carry a triple fee: and then towards the bounds of the enemy, or when he hath gotten the euill way, to cast and make it. When he conquereth by armes any new countrey, he ouerthroweth by and by all the vnnecessary fortresses, destroyeth the cities, and tormenteth them into poore villages, extinguisheth wholly the great ordes, and the nobles, suffering the common people to liue in the estate which they had before. All his great power consisteth in his horsemen called commonly *Spahis*, and in his footmen which are called *Ianisari*. The Spachis haue as much pay in time of peace, as in warre, and are about the number of two hundred thousande, comprehending as well the ordinary ones of the Court, and house of the Prince, as the subiects of *Beglerbeis*. Moreouer there are threescore thousand aduenturours, named *Acangis*, to whom the Turkes and Tartarians do ioine when they are called. But there is no strength among the Turkes more assured or more galant, then that of the *Ianisari*, which can after the maner of the Macedonian *Antigraphides* in old time being disposed into a phalange, sustaine and breake all the assaults of the enemies: and neuer were ouercome together. Amurath the second of that name first ordayned them, and by their helpe wan the great battaile at *Varne*, where Lancelot the king of Hongaria, and Polonia was slaine. His sonne Mahomet tooke Constantinople by assault, and Baiazet, Mahomet Selim vanquished the Sophi, & the two Souldans. Soliman obtained many victories in Asia, Africk, & Europe. Their weapons are either bowes, or long harquebuses, which the most part handle very well, shorter pikes then those with the Lanzquenets and Switzers vse, a Cymeter, and a little battaile-axe. They fight feately both by sea, and by lande. They take the sonnes of all the Christians that are subiect to their Seignior, which he commaundeth to be taken from three yeres to three, or from foure to foure, and maketh them to be brought vp very poorely, and to lye on hard ground, to the end to harden them to trauaile, and accustome them to liue in the field. All the Turkes goe, with such courage, order, and alacrity to the warre, especially when it is for defence of their religion, that when they assemble to go thither, one would thinke they were rather going to a mariage, then to the campe. Scarsely, and with much a doo will they stay for the prefixed time of marching but doe commonly preuent it. It dilyteth them much to remaine at rest without warr, accounting themselues happy when they die not in their houses, amidst the teares of their wiues, but in fight amongest the Lances, and arrowes of their enemies: not lamenting for the losse of those which die in that maner, but reputing them holy, and praying for them in all their assemblies. To preuent manslaughters (which they hate in great detestation) they carie no weapons in the Court, nor in the Townes, or in campe, saue when they are to fight, but lay them on camels, or mules, or keepe them within their tents. They care not for the colde of Winter, nor the heate of

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Sommer, nor for any other incommodity of the aire, or of the weather; They feare not the roughnesse of places, or length of the wales; they content themselues with a little; and doe not lode themselues with vnprofitable baggage: making great iourneyes, without fainting thorough their trauail. They showe great staiednesse in their manners, auoiding lightnesse in their deedes, gestures, apparell, and speaches. There is no curiositie, vanitie or superfluity amongest them: but on the contrary great simplicitie, and modestie. When AMVRATH the second, (whome they account a Saint, and who was very valiant and fortunate in armes) went to the Temple to praier, he went out of his palace without any pompe, accompanied onely with two seruants; and woulde not bee saluted nor flattered with acclamations: and being in the Temple had no heauen spred ouer him, nor any other magnificence; and before he died gaue ouer the Empire to his sonne, and withdrew himselfe to a religious solitarines. Hee was affable in speach, wise in iudgement, and liberall in almes. His sonne MAHOMET had very fauorable fortune; resembling Alexander the great, in courage, in witt, and desire of glorie. Hee tooke Constantinople by assault at the age of twentie and two yeares: And complayned notwithstanding that Alexander at the same age, with so little power, had conquered the Empire of the worlde: and hee which had no lesse hart, then he, and was so mightie in men, in horses, armes, and reuenewes, could not haue his will of one part thereof; although that by his great deeds he got the title of great vnto his family. SELIM preferred Alexander the great, and Iulius Cesar before al the great Capitaines of the auncients; reading incessantly their deeds translated into the Turkish tongue, and conforming himselfe after their ymitation, hath gotten the greatest victories of our time. SOLIMAN after hee had gouerned wisely and happely that great Empire by the space of fortie and seauen yeares, being reuerenced and obeyed of his owne, feared of his neighbours, and desired of all, dyed fighting at the age of threescore and eighteene yeres: and when he was dead by the terrour of his name, and reputation of his magnanimitie tooke Sigmet in Hongarie, leaning peaceable so vnmeasurable a power vnto Selim his successour.

They were neuer to any purpose beaten, but by TAMBERLAN, who in knowledge, and experience of armes, power, authoritie, felicitie, quicknesse of spirit, diligence, hardinesse, and perseuerance, hath excelled not onely the Otthomans: but also all the great Capitaines, Assyrians, Egyptians, Medes, Persians, Parthyans, Grecks, Romaines, Christians, and Sarasens.

A COM-

A COMPARISON OF TAMBERLAN

with Ninus, Sesostris, Cyrus, Darius, Alexander, Arsaces, Hannibal, Constantine, Attila, and Charlemaigne.

ALthough TAMBERLAN were no Kings sonne as was Ninus, yet notwithstanding by especiall fauour of the heauens he attained to the whole Empire of Asia, as thother had done, and led an armie not much lesser then his. And as he discomfited in battaile Zoroaster King of the Bactrians, so this man ouercame Baiazet the king of the Turkes. He vanquished all the Scythians and Tartarians, on this side, and on thother of the hill Ismaus as far as the riuer Volga, who before had killed Cyrus: and whome Darius with so many millions of men, could not bring vnder his obedience: neither Alexander the terrour of the East, and which were neuer assailed of the Romaines. As Sesostris made his triumphant Chariot to be drawen by foure Kings, coupled in steed of horses, when he went to the Temple, or walked thorough the Citie: so TAMBERLAN when he went to horse, vsed the backe of Baiazet, the captiue king of the Turkes for his footstoole, euen as Sapores king of the Persians, had vsed Valerian, the Emperour of the Romaines. Hee hath this common with Cyrus: that they were both brought vp amongst shepheards, and chosen kings by their companions, wherehence begon their greatnesse. Hee was in fortune like to Alexander, who neuer fought battaile but he won it; neither besieged fortresse but hee tooke it: hauing both of them receiued continuall fauour of fortune, without any aduersitie. As Alexander when he had ouercome the East, prepared great armies by sea, and by land, to conquer also the West, intending to haue gon into Africk, as far as Mauritania, and to passe at the streight of Gibraltar into Spain, and then therehence to retourne by Gaule and Italy into Greece: and as Julius Cesar went to fight against the Parthians, purposing after hee had ouercome them to go into Hircania, and then trauing the Caspian sea, and the mountaine Caucasus, to conquer the kingdome of Pontus as hee came backe, that he might afterward enter into Scythia, and hauing ouerrun all the countries, nations, and prouinces of great Germanie, and Germany it selfe: to retourne in the ende by Gaule into Italy, and so to spred the Romaine empire round about, in such sorte that it should bee on all sides inuironed with the Ocean: so Sesostris after he had conquered the better part of Africk, Ethiopia, and Arabia, aspiring to the Empire of the world, prepared a great armie on the Arabian sea, wherewith he coasted, and subdued all the countries bordering on the sea, euen as farr as India, which he wholly ouerran beyond the riuer of Ganges; and from thence marched with his land armie, thoroughout Asia, and Scythia, which he ouercame as farre as Tanais: wherehence he went into Europe, with intention to subdue it entierly. But that good fortune which had long accompanied these great Capitaines, failing them; they could not accomplish such great enterprises. For

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the first was poisoned, the second murthered, and thother two constrained to retourne into their countries; thone by pestilence, and thother for want of victuals, and the sharpnes and difficultie of the countrie of Thrace. Astyages the king of the Medians being ouercome by Cyrus was bound in chaines of gold. Darius king of Persia vanquished by Alexander, was shut vp by Bessus in a golden cage. Desiderius king of the Lombardes, being taken by Charles the great at Pauie, was deprived of his kingdome, and kept prisoner the rest of his life. So Baiazet being ouercome by TAMBERLAN, remained prisoner vntill his death, and was kept in chaines. Attila was borne and died, the same day that Iulius Cesar. He called himselfe the scourge of God. TAMBERLAN said he was the wrath of God, and the destruction of the depraued age. Neuerthelesse Attila moued with reuerence of Religion, at the request and instance of Pope Leo, did not onely change his determination of going to Rome, but also leauing Italy returned into his own countrey. TAMBERLAN where he went permitted none to violate the Temples, & medled not of Arabia, because their Prophet was born there. Sesostris being returned into Egypt, gaue himselfe wholy to religion, & to building of Temples. Charlemaigne founded Monasteries, and began the Vniuersity of Paris. Constantine made the Pagan worship to cease, and assured Christendome, assigned reuenewes to the Christian Churches, and builded Constantinople. TAMBERLAN restored Samarcand: both of them hauing beautified & enriched their cities with the spoiles of the whole world. Alexander, Hannibal, Iulius Cesar, Augustus, Constantine, Attila, Charlemaigne, and TAMBERLAN had no issue of their bodies resembling one an other in this, that they all led great armies, fought great battailes, and got great seigniories; which either were lost or alienated by the diuision or cowardize of their successors. Attila was fatal to Europe, and the West; Alexander and TAMBERLAN to Asia, and the East; Iulius Cesar to the common wealth of Rome, Hannibal to Italy, and the countrie of Lybia. TAMBERLAN brought the Turks to a piteous state, out of which they soone arose, and became more mighty then before: as the Greekes and Romaines oppressed by Xerxes and Hannibal; when they thought themselues vtterly ouerthrowen, came to greater glory.

A COMPARISON OF THE KINGdome, Empire, or Monarchie and common weales of these times, with those of ancient time.

IT is mentioned in the holy scripture how Nabuchodonosor saw an Image of an exceeding greatnes, the head whereof was of gold, the breast and armes of siluer, the belly and thighes of brasse, the legges of yron, the foote part of yron, and part of earth. And when he was awaked, because he could not remember his dreame, and yet founde himselfe sore troubled and frighted therewith, he called together his deuinours before him, whom he commanded to expound vnto him what his dreame was, and the meaning thereof:

and

and if they failed herein, he threatned to put them to death. Which being vnderstood by Daniel a young man that had bin brought thither as a Captiue from Hierusalem, he made it knowen that he could fulfill the kinges desire, and being presented to the king, he declared first what the king had dreamed, and then interpreted the meaning of his dreame: saying, that the Image signified the foure soueraigne Empires of the world, which should succeed in order one after another; namely the Babylonian, Persian, Greeke, and Romain. Thereupon he spake vnto the king in such termes: *Thou art certainly the golden head of this Image, whom I say whom God hath decked with supreme power, and glorie, to whom he hath giuen dominion ouer all men, euen the beastes of the field and the birds of the aire. And after thee shall come another kingdome of lesser, that is to say, worse then thine which is present; The third shall be of brasse which shall be stretched out farre and wide: the fourth of yron, for as yron breaketh and ouercommeth al things, so likewise this fourth shal breake all the rest, and subdue them to it selfe.* The power of Nabuchodonosor is compared to a high tree reaching vnto heauen, and couering the vniuersall world with the shadow thereof, whose leaues are singularly faire, and the fruit so plentiful, that all beastes are fed and fatted therewith: In whose boughes and branches all sorts of birdes do build their nestes, and make their resorte. Whereby the scripture signifieth the Assyrian Monarchie, which was augmented vnder this King, and exalted to the highest. Daniel also sawe in a dreame foure beastes comming out of the sea, a Lyon, a Beare, a Leopard, and the fourth being terrible and horrible to behold. The Lyon signifieth the raigne of the Assyrians; and the two winges which hee giueth him are as the two members of this Empire, Babylon and Assyria. By the Beare is meant the kingdome of Persia, by which that of Babylon was destroyed: The three ribbes which he sayth were betweene his teeth, are the principall Kings of this Monarchie, Cyrus, Darius, and Artaxerxes, excelling aboue the rest; which haue eaten much flesh; that is to say, haue ioyned many nations to their dominion. The Panther or Leppard is the Empire of Alexander the great, or of the Grecians: The foure winges and heades are the foure kingdoms, issued out of this Monarchie after the death of Alexander. The fourth and last beast is the Romain Empire: the ten hornes are the members or parts thereof, Syria, Egypt, Asia the lesser, Greece, Africke, Spayne, France, Italy, Germany, and England: for the ROMAINS ruled ouer all these Nations. Amongst these ten hornes ariseth and groweth vp another little horne, which taketh away three of the other ten, whereby is vnderstood, the kingdome of MAHOMET or of the TVRKES: which being risen from a small beginning in the Romaine Monarchy, hath seized the three principall partes thereof, Egypt, Asia, and Greece. Moreouer this little horne hath eies, and is iniurious against God, for Mahomet propoled new Doctrine, hauing the appearance of wisedome, which is signified by the eies: and yet notwithstanding blasphemeth God, abolishing the Christian doctrine, and outraging of his Saincts, vntil such time as the Antechrist which hath neither

beginning

beginning nor ende, commeth vnto Iudgement. Whereby is euidently to bee vnderstood, that the course of this world, shal end in this Empire, & that there shal not folow any other. But that al principalities of the world being abolished, that euerlasting kingdome shal come, whereof CHRIST is the Author and conductour. Thus haue some Diuines expounded Daniel.

Others accommodate it onely vnto Babylon, which fell vnder the dominion of the Persians, Medes, Greeks, and Parthians, which hath bin often desolate, and finally ouerthrowen, not thinking it good to reduce all Empires vnto foure, considering there haue bin others of great power, and argenet. As of the Medes, who supplanted the Assyrians; of the Parthians which ouercame the Macedonians, & oftentimes vanquished the Romains, & as hauing parted the world with the, obtained the East, & ruled al Asia betweene the red sea, and the Caspian, & a good way toward the Indies: Of the Egyptians, whose kings excelled in praise of valiancy, & deeds of armes al other nations, which would blot out & deface, the great & excellent victories of the Persians, Macedonians, & Romains, if the long course of yeres would permit their renown to endure till this time, the rest no way surpassing them, but in the happines of their Historiographers (who are more read) & by a fresher memory of their antiquitie; Of the Arabians or Sarasens, which possessed Persia, & Babylon, destroying the Romain Empire in the East, and enioyed a great part of Asia, Africke, and Europe, planting there not onely their armies and seigniories, but their religion also, and their tongue: Of the Gothes who inuaded not onely the prouinces of the Romaine Empire in the West, but tooke, and sacked Rome the seate of the Empire, raigning in Italy lxx. yeres: although Alexander who ouerthrewe the kingdome of the Persians, raigned but twelue yeares, who like a lightening thunder leaped into sinders parts, leauing his state to many successours disagreeing amongst themselues who lost it incontinently: Finally of the Tartarians who may be compared with all the former, who won Bactriana and Sogdiana, the prouinces of the Babylonian, Persian, and Parthian Empire, and destroied Babylon it selfe vnder the conduct of their Lord Halao.

At this day there are great estates, namely toward the East: Of Cathay or of China, in the Northren India, and of Narsingue in the Southern, whereunto the Persian is neere: That of the Moscouite in the North, and the Abyssin or Ethiopian in the south. In the West the Spanish, and French. The Turkish is as it were in the middest of all very great and riche which notwithstanding is not to be compared to that of the Romaines, who ruled from the Orcades and Thule on the one side, Spaine, and Mauritania on the other, as far as the hill Caucasus, and to the riuer Euphrates, and the higher Ethiopia, trauersing the countrey of Egypt and of Arabia, euen to the East sea: their Empire hauing bin almost the onely one that hath vntill this present made the East, & West, the North, and South, their limits, hauing endured xij. hundred yeres longer then any other kingdome or common wealth, which hath bin either before or sithence, except the Assyrian. For the Turkes hold little in

Africk, & nothing in Italy, Spaine, France, Germany, & England; neither yet passing toward the East & the south, the auncient bounds of the Romains.

The common wealth of VENICE being principally *Aristocratical*, by the senate, and colledge of wisemen, hath these parts so well tempered togither and proportioned, that it hath bin a long time preserued from sedicions within it selfe, and mutations, which at leastwise were of great importance; and outwardly hath maintained it selfe against the assault of many mighty princes: hauing already continued aboue twelue hundred yeres, without any violence of inward wars, and without falling vnder the yoake of any foraigne power, or changing the first ordinance wherein it was founded. Many auncient common weales haue exceeded it in greatnes of Empire, in militarie discipline, and renowme of great exploictes: But there is none to bee compared to it in gouernment, and lawes for good, and happy life; neither any to be found that hath raigned so long; no not among the auncients, the Romaine, Carthaginian, Rhodian, Athenian, Lacedemonian, and Marsilian; or amongst those of later age, the Florentine, Senoise, Lucoise, and Genuoyse: the state being in deed gouerned in the most accomplished communalty, that hath bin seen or red of. The *Democratie* of the SWITZERS likewise is well tempered by the counsailes established in euery Canton, which preserue it from such vices and inconueniences, vnto which the common people are most ordinarily subiect, & haue made it to prosper hitherto. And in as much as there are mongst them thirteene cities confederate, they represent the auncient leagues of the Toscans, Ionians, Eolians and Acheians: which exceeded not much the number of twelue or thirteene townes. For being come to such a number that they haue meanes to defend them selues, they endeuour not to increase their state: as wel because that necessity constraineth them not to seeke to get greater power, as also because that being common in their conquestes they make no lesse reckoning of them; & that otherwise by augmenting in societies & confederacies, the multitude would come to some confusion.

A COMPARISON OF WARLIKE NAtions, *Armies, Battayles, Sieges, and Assaults of Fortresses.*

SOme nations are better by land, and others by sea. Polybius writeth of the CARTHAGINIANS, that they were best on the sea, and could there best furnish an equippage, for as much as this exercise was hereditarie, and ancient vnto them, and that they traficqued on sea more then any others: but that the ROMAINS holpe themselues best with their footemen, & gaue themselues wholy vnto it. The Phenicians, Cilicians, Egiptians, Rhodians, & Marsilians were in times past much esteemed for marine matters. The situation of VENICE is more fit for warre by sea then by land: seeing that one could not there in any sort accommodate any companies of horsemen, or bandes, and squadrons of footemen. Moreouer the most simple, and couragious

 nations

nations seeke not to fight but by prowes, and vertue; blaming all subtelties, and surprises: such as the Gaules & Helvetians were in old time. The others as the Greekes, Spaniards, Persians, Egiptians, and Africans which are crafty, and cauteleus of nature, care not by what meanes they get the aduantage on their aduersaries: not thinking any kind of deceight to be reprochful against the enimies; so that they ouercome them. And therefore they do ordinarily vse ambushes to entrap him; and do rob and spoile their townes at vnawares: endeauouring to vanquish them by skirmishes, and sodaine surprizes, when they find them vnprouided, rather then by battailes determined, and prepared at a prefixed day. Polybius saith that the Creetenses or Candians are the nimblest people of the worlde, both by sea, and by land, for ambushes, robberies and spoiles; for surprises by night, and all maner of deceipts: but that in a pitched field they are feareful, and cowardly without seruice; vnto whom the Acheians, and Macedonians are quite contrary. Iustin telleth of the Parthians, that by flying or running away they deceiued their enimies; and that when one would think them to be ouercome, they were the most dangerous. The Turkes (who are reckoned so mighty) get more victories, by policie, and opportunity; then by force: neuer aduenturing or hazarding battaile, but to their aduantage.

Concerning armies; Asia at all times by reason of the vnmeasurable largenes thereof hath bin most populous, and therfore hath set forth armies of incredible greatnesse, and power: as we haue said of Ninus, who led an armie of seuenteene hundred thousand footemen, two hundred thousand horsemen, ten thousand and sixe hundred chariots, armed with hookes: Of Semiramis his wife who went into India with thirtie hundred thousand foote, fiue hundred thousand horsemen, a hundred thousand chariots; and made a bridge on the riuer of *Inde* of two thousand boates: of Cyrus; who gathered togither sixe hundred thousand footemen, and sixescore thousand horsemen, with two thousand armed chariots: Of Darius the first, who assailed the Scythians, with eight hundred thousand fighting men: Of Xerxes going into Greece; who had by sea fiue hundred seuenteene thousand men, and by land a Million, seuen hundred thousand footemen, and foure score thousand horsmen; with twenty thousand Arabians, and Africans: vnto whom there ioined of Europe three hundred thousand: the whole multitude comming to two millions, sixe hundred and seuenteene thousand fighting men. Attila in Europe assembled fiue hundred thousand men of warre, on horsebacke, and on foote. We wil compare TAMBERLAN vnto them, who had togither and entertained long twelue hundred thousand souldiers: and those which haue diminished this number, yet gaue him no lesse then sixe hundred thousand footemen, and foure hundred thousand horse. The two greatest armies, which haue bin seene in the West by land, within these thousand yeres, were that of Sultan Soliman when he came the second time to *Vienna*, and of the Emperour Charles the fift, going to defend it against him. Where if they had fought, the question had not bin only of *Vienne*, but of the Empire almost of all

all the world: to bring it into his ancient estate. But the winter comming on, they parted without doing any thing worthy of remembrãce, fearing one the other. In the Turkes armie there were fiue hundred thousand fighting men, and of Artillery, three hundred field pieces. In that of the Emperour xc. thousand foote, and thirtie thousand horsemen; Almaignes, Flemings, Bohemians, Polaques, Hongarians, Spaniards, Italians, Bourguignons, Namurois, and Hannoniers; with incredible preparation of al sorts of artillery: the whole number of all those that were in the armie when it was full, comming to cclxxx. thousand persons. The other militarie assemblies that haue bin seene in the West of long time, do resemble robberies, or playing at barriers, rather then true warres (if we beleeue Blondus Flauius the Historiographer) militarie discipline being ill obserued in these partes; and men effeminated by delightes; and blynded by their mutual and frinolous dissentions, diminishing from day to day their valiancy and reputation.

As touching battailes, Herodotus affirmeth that of all those which were euer fought by the Barbarians, the sharpest and most furious, was betweene TOMYRIS the Queene of the Massagetes, and CYRVS: where was ouerthrowen a great part of the Persian armie, and Cyrus himselfe slaine. Xenophon reckoneth for great battailes, those two which Cyrus obtained against the Assyrians and the Lydians; in which thone King was slaine, and thother taken. We may also put amongst the principal battailes, those three which ALEXANDER wan of DARIVS King of Persia; Those which were betweene SCIPIO, and HANNIBAL; and betweene POMPEY and CESAR at *Pharsalis*: Between ATTILA king of the Hunnes on the one part, and the Romaines Frenchmen and Gothes on thother in the playne of *Chalons*, where remained a hundred and fourescore thousand persons in the place: That which CHARLES MARTEL had at *Tours* against the Sarazens, where were slaine three hundred and threescore thousand. Vnto which wee may compare that which TAMBERLAN gaue to BAIAZET OTTOMAN, where were slaine two hundred thousand Turkes: AMVRATH to LANCELOT King of Poland and Hongary, at *Varne*; where he was slaine: The two which SELIM got on the SOPHI at *Calderal*, and on the SOVLDAN in *Syria*: the most renowmed that were fought these thousand yeres.

The most memorable auncient sieges of places are, that of TROY by the Greekes, where they continued ten yeres, and in the end tooke it in the night time by deuice: of BABYLON by Cyrus, and by Darius; of MESSENE by the Lacedemonians; where they remained likewise ten yeres: hauing bound themselues by oath not to depart, til they had taken it. Herodotus writeth that *Psammetichus* king of Egypt, held AZOTVS a citie of *Syria* besieged for the space of nintenie yeres; and was so obstinate in his purpose that he would not depart til he had taken it: The same Authour saying, that of all the townes that he had euer knowen, it had endured the longest siege. Moreouer Alexander besieged Tyre, Marcellus Syracusa; Hannibal Sagunt; Scipio,

Scipio, Carthage, and Numantia; Numantius, Corinth; Iulius Cesar, Vxellodun, Alexia, Auaric, Gergobie, and Marseilles; Vespasian, and his sonne Titus, Ierusalem; Alaricus, Attila, and Genfericus, Rome. Wee may put amongst the new sieges, which we will compare with the auncients, that of CONSTANTINOPLE by Mahomet, accompained with two hundred thousand Turkes: who tooke it by assault, when hee was but two and twentie yeres old: of GRANADO by king Ferdinand, and Queene Isabel, where they continued seauen yeres before they could take it on the Moores: of RHODES by Sultan Soliman, compassing it with three hundred thousand men, who finally obtained it by composition: of BELGRADO at the entrance of Hongary, a very strong citie; and of MALTA also by him, which he coulde not take, although his men did their vttermost: but conquered Signer in Hongarie when he died. It is not long sithence Florence sustained a siege a whole yeare togither, before the common wealth was brought into a Dukedome.

But the sieges of Rhodes and Malta were more by sea, then by land, and may be compared to the sieges of Tyre, Syracusa, Carthage, Numantia, and Marseilles: which in like maner were rather on sea, then on land. The battaile by sea which the VENETIANS got not long sithence of the Turkes doth not yeld any whit to the most renowmed of the auncients: as that of the ROMAINS against the ARMORICANS that of DEMETRIVS the sonne of Antiochus king of Suria, and PTOLOMEY king of Egypt; Betweene PHILIP king of Macedonia, and ATTALVS king of Pergamus; betweene OCTAVIVS CESAR, and MARCVS ANTONIVS before *Actium*: It is true that the ancients were more mighty by sea then wee: but for want of vnderstanding and skill in nauigation they made infinite shipwrackes, and receiued inestimable losses. The onely citie of Athens kept somtimes three hundred gallies. And nowe the Turke who is so riche, and so mighty cannot rig forth, set to sea, and maintaine so many: Xerxes when hee went into Greece had three thousand vessels. Alexander when he died caused a thousand to be prepared to go into Africk, and to assaile Carthage. The Romaines, and Carthaginians in the warres which they had long time togither lost an infinite number of ships. Dionise the tyrant of Syracuse had foure hundred vessels with oares.

Moreouer the auncients made gallies of v. vj. vij. viij. ix. & x. oares in a seate, yea euen to xxx. Those of this time are but of iij. and at Venice it hath bin a difficult thing to build one of fiue oares. These fiue hundred yeres the Venetians, and Genuoises haue bin Maisters of the *Mediterranean* sea, and haue fought sharpely thereon one against the other, for the chiefe superintendance thereof. The Venetians at length haue had the better, and are mighty theron at this day. In the Ocean the Portugales, Castilians, and Englishmen by dexteritie, knowledge, and skill of nauigating hold the chiefe commendation in this exercise: hauing excelled the Tyrians, Egyptians, Phenicians, Rhodians, Romaines, Carthaginians, Marsilians, Armoricians, and all others that

euer medled with long voiages, and discoueries of landes that were before vnknowen; hauing gon round about the world by their nauigations: which the auncients neuer did, nor could, or durst vndertake to doe.

A COMPARISON OF NAVIGATIONS, *and discoueries of Countries, Peregrinations, and voyages by land.*

HOmer and Orpheus haue songe in their verses how all the habitable earth is enuironed with the Ocean as an Isle. And the Cosmographers affirme that the earth and water make but one globe; which hath bin wholly compassed in our time, in three yeres, by the nauigation of MAGELLAN and his fellowes. In ancient time the North was sailed by the commandement of AVGVSTVS, as far as the *Baltick* sea, and *Borussia*, where the Amber groweth. Now the ENGLISHMEN, and the NORMANS go easily into *Moscouia*, passing the sea of Yce, at such time as it is vnfroaen.

Touching the innermost, and farthest part of the North, the Auncients knew no farther then the riuer of *Tanais*, diuiding Asia from Europe: At this day all is knowen euen to the Pole; and the most part reduced to the Christian religion by the SVEVIANS, and MOSCOVITES. Which on the other side was knowen by the MACEDONIAN armes, during the raigne of Seleucus and Antiochus from the *Indian* sea vnto the *Caspian*. And about the *Caspian* sea were discouered many bankes, as towardes the East was visited a great part of the south sea by the victories of ALEXANDER the great. HANNO also a riche Carthaginian Lord sayled from *Gibraltar* into the Arabian sea, behinde Africke: hauing set downe his voyage in writing. In our time the Castilians haue sayled beyonde the Canaries, and bearing towardes the West, passed vnto our *Perieces*, which they haue subdued to the Crowne of Spaine, with many Cities and large countries full of golde, and other good things by them discouered. And the Portugales going towards the south beyond the *Capricorne* haue come to our *Anteces*, prouing all the middle Zone to be inhabited; that is to say, all that space of ground which is vnder the Zodiack betweene the two tropicks against the opinion of Aristotle, and the auncient Poets. Afterwards they trauersed toward the Indies, and went to our *Antipodes* obtayning a dominion ouer them. Moreouer Paulus Venetus, Ludouicus Romanus, Franciscus, Aluarez, Ioannes Leo, and others trauailing by land thorough all the coastes thereof, haue giuen vs knowledge of infinite *Mediterranean* or midland coũtries, which were not knowen before. In such sort that we may truely affirme that the world is wholy manifested, at this day, and all mankind entierly knowen; for now all men may communicate one to another their commodities, and supply their mutual wants; as inhabiting all the selfe same citie, and common wealth of the world.

A COM-

A COMPARISON OF THE RICHES *of the time present, with that of the times past.*

IT is certaine, that this age hath him much enriched and accommodated with many new things, ſeruing not only for neceſſitie, but alſo for pleaſure, ornament, and magnificence, by the ſeuerall nauigations, and diſcoueries: For beſides the ſugers, pearles, ſpices, ſtrange and medicinable herbes, trees, and fruites; there haue bin found many mynes of fine Gold towards the South; eſpecially in the countrie of PERV, where all the veſſell, and vtenſiles of houſhold, are of gold: which hath bin brought into Spaine, and diſperſed afterwards ouer all Europe. But there is no ſmal difficultie in iudging whether the riches of this time, be comparable to that of the time paſſed. For it ſeemeth that the Auncients were richer, when we call to memorie the vnmeaſurable quantitie of gold, which SARDANAPALVS the laſt king of the Aſſyrians conſumed, at his departure out of the world; the riches of the kings, MIDAS, and CRESVS, of PYTHIAS the Bythinian, who at his owne charges feaſted the Armie of Xerxes, and preſented him with a great Vine of gold; the great treaſures found by ALEXANDER in the conqueſt of Perſia. The aboundance of gold that was in *Iewry*, in the time of SALOMON; the exceſſiue expenſes of ANTONIVS and CLEOPATRA; the wealth of CRASSVS a Citizen of Rome, accounting no man rich, if he could not entertaine an Armie with his reuenew: the ſpoiles which IVLIVS CESAR got in the Gaules; and the giftes which he gaue vnto many, to draw them to his ſide: The prodigalitie of the Emperours, Claudius, Caligula, and Nero: The poſſeſſions of Pallas, Catiſſus, and Narciſſus bondmen; And of SENECA the Philoſopher: who being but priuate men, exceeded the publike reuenew of many kings, at this day accounted to be verie rich. Notwithſtanding we vnderſtand, that the great CHAM of Cathay, and PRESBITER IOHN, vſe a kind of husbandrie neuer before practized, to gather gold and ſiluer vnto them, and to keepe that, which they haue gathered; & do continue to gather, in ſo great quantitie, that they haue enough to buy all the reſt of the world: For thone, not vſing money made of any Mettall, but either peeces of paper, or the rinds of Mulberie trees, marked with his Emperial marke; The other, graines of ſalt, or pepper cornes, (which they cauſe to be valued as money) they draw to themſelues all the gold, and ſiluer of the Countrie, and cauſe it to be melted, and then lock it vp in ſtrong places, without diminiſhing of it at any time: In ſuch ſort, that they ſeem to exceed in wealth, all other Princes, both auncient, & modern, that were euer renowmed for their riches. The kings of PERSIA were not ſo good husbands, which gaue money his courſe to and fro, both of gold, & ſiluer in their Countrey, & that which they drew vnto themſelues, they cauſed to be melted & caſt into earthen barrels, and when the veſſels were ful, they made them to be caried vp & downe to follow their Court, & when they had

had any need, they broke as much as they had vse of. They say that the reuenew of the great SIGNOR, amounteth to twelue or fifteen Millions of gold; wherwith he intertaineth so many men on horseback, and on foote, by land and by sea, in his Court, and on his frontiers; which do neuer want their pay: and yet notwithstanding, by good husbandrie laieth vp euery yeare great store of gold and siluer, in his treasure house, and in the seuen towers of Constantinople. Of long time there hath not bin any Lord richer vnder the degree of a King, or an Emperour, then COSMVS de MEDICIS, the first of that name being a Florentine.

A COMPARISON OF ARTISANS, *and of workes*

THE excellent Artisans, and exquisite workes, are commonly found amongst rich folkes; who are curious to haue faire houses, moueables, garments, armes, harneis, pleasures, and delights: But poore men are suffised with supplying of their wants. Wherefore in those Countries where all riches do abound; and namely in great Cities, do frequent all kind of workmen; which are verie good at this day: comming neere to the Auncients in some workes; and in others excelling them. The GREEKES for a time excelled in all occupations; Then the ITALIANS; who are ordinarily absolute in whatsoeuer they giue themselues wholy vnto. The ALMAINS work wonderfully in all kind of Metalls. The FLEMINGS in Paynting, and Tapistrie. The FRENCHMEN are most industrious to imitate that which they see exactly done elswhere: and to represent it afterwards. The EGIPTIANS of *Cair*, are verie wittie; honouring, and esteeming aboue all others, the Inuentours of any braue noueltie. But the CATHAYANS, or CHINOIS, haue this perswasion of themselues, that they surpasse all men in dexteritie: working so liuely, that their workes do not seeme to be made by mans hand; but by nature her selfe.

A COMPARISON OF THE MANERS *of this present Age, with the former.*

IT is an old complaint, that maners waxe euery day worse and worse. If it were so, then men should ere this haue come to the heigth of iniquitie; and there should now be no more integritie in them: which is not true. But we must think that there is a vicissitude, and an interchangeable course between vice and vertue; which arise and fall by turnes, and are oftentimes opposed one against an other, as contraries: that they may be the better knowen, and more easilie discerned. *Inest enim rebus omnibus quidam velut orbis, vt quemadmodum temporum vices, ita morum vertantur: nec omnia apud priores meliora (inquit Tacitus) sed nostra quoque ætas multa laudis et artium laudanda posteris tulit.* It is credible, that this complaint hath first proceeded

from

from old men: who hauing passed the flower of their age (which was full of ioy, and gladnes) when they come to their extreme old age (wherin is nothing but sorow, and sadnes,) they wish againe for the pleasures of youth; seeing their senses become feeble, and all their members weakned. Sometimes also being dispised or neglected of those that erst had honoured them; and deceiued by a false opinion which they haue of things; they think there is no faith, nor friendship, nor honestie, remayning among men: telling to the younger sort many wonders of their former age. To whom it happeth no otherwise then it doth vnto those, that embarke themselues on the sea; and beginning to saile, according to the measure as they are distant from land, it seemeth vnto them, that the bank, or shore, the hills, trees, and houses do leaue them: thinking in like maner that in their old age, both pleasure, humanitie, and iustice do forsake them, and vanish away. Moreouer, those which are extremely vicious, being not able to go any further, nor yet to stand at a stay where they be, are constrained to returne by little, and little, either for shame (which is naturally in men) or els for necessitie; because that in such manifest wickednes, they are eschewed of all men: or els by the diuine prouidence, which bringeth them back againe. For in the auncient histories are found such execrable vices, as there can not be more; which haue raigned for a time, and haue afterwards bin detested: in whose place haue succeeded most commendable vertues. Whereon we will resolue with Seneca, speaking thus to this purpose. *Hos maiores nostri quæsti sunt (ait) hoc nos quæritur, hos posteri nostri quærentur, euersos esse mores, regnare nequitiam, in deterius res humanas, et in omne nefas labi; At ista fuere, fluxa, fluentque paulatim dum ad extremum vltro citroque mota, vt fluctus quos aestus attendens longius extulit, recedens maiore litterum vestigia tenuit. Nunc in adulterio, magis quam in alio peccabitur, abrumpetque frænos pudicitia; nunc conuiuiorum vigebit furor, et fundissimum patrimoniorum exitium culina, nunc cultus corporum nimius, & formosus, præferens animi deformitatem: Nunc in petulantiam & audaciam erumpet male defensa libertas; nunc in crudelitatem priuatam, ac publicam ibitur, bellorumque ciuilium insaniam, qua omne sanctum, et sacrum profanetur. Habebitur aliquando christiani honor; et plurimum meri ipsisse virtus erit. Non expectant vno loco vitia, sed mobilia, & inter se dissentientia tumultuantur: pellunt inuicem, fugantque. Ceterum idem semper de nobis pronunciare debemus; malos esse nos, malos fuisse (finitus aliorum) & futuros esse.*

A COMPARISON OF THE LEARNING of these dales, with the Auncient in Philosophie, Eloquence, Law, Policie, Phisick, Poetry, Astrologie, Cosmographie, and the other Mathematicks.

ALwaies the great vnderstandings, and good wits fit for Learning, haue bin rare; yea euen in the learned ages, and amongst the most ingenious Nations: Consequently, the excellencie of learning hath bin also rare;

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and therefore the more admirable. To the attayning whereof, there is requisite a happie nature, a laborious diligence, & a constant perseuerance, which must be aduaunced, honoured, and rewarded by the Princes: who notwithstanding commonly haue small care of learning, and fauour it slenderly. The students, if they be poore, they applie themselues to questuarie, or gainfull arts; wherby to haue meanes to liue, when they haue reasonably profited in them. The rich giue themselues to pleasure, seeking the easie and superficial apparance, and not the painfull profoundnes, and depth of knowledge. The greatest part of Teachers vse but rehersings, and repetitions by rote, acquiting themselues lightly of their charges. They which write for the most part, do nothing but tye together, and all heape one on another Grammars, Rhetoricks, Logicks, Institutions, Introductions, Abridgements, Annotations, Corrections, Translations, Epistles, Orations, Eclogues, Dialogues, Common places, Elegyes, Odes, Vulgar rymes, and such other versifications. Moreouer, we must learne out of bookes in the schooles, the Latin, Greek, Hebrew, Chaldiack, and Arabian; which were mother tongues amongst the Auncients, & they learned them from their cradle, when they began to speak: In which we must now consume much time, and the best of our age, which were better emploied in the knowledge of things, and vnderstanding of the sciences. Besides there is one inconuenience in learning, which is not smal; that they are all their life time brought vp in the shadow of schooles, without knowing of their behauiour amongst men; and without hauing experience of matters; although knowledge without practize be vnperfect. Which is the cause that we haue not at this day such eminent persons in *Philosophie*, as Pythagoras, Thales, Plato, Aristotle, and Theophrastus; In *Eloquence*, as Demosthenes, and Cicero; In *Phisick*, as Hippocrates, Galene, and Auicen; In *Law*, as Seruius Sulpicius, Papinian, and Vlpian; In *Historie*, as Herodotus, Thucydides, Polybius, Salust, Liuie, and Tacitus; In the *Mathematicks*, as Euclide, Eudoxus, Archimedes, and Ptolomeus: albeit there haue bin in them verie excellent men of this age. For sithence they were extinguished in Egipt, and left off by the Greeks, and Arabians; they were neuer more famous then they are at this present: especially *Astrologie*, and *Cosmographie*; for the Auncients scarcely vnderstood thone halfe of heauen, of the earth, and of the sea; knowing nothing in the West beyond the *Canaries*; and in the East beyond *Catygare*. At this day all lands and seas are knowen, and sayled.

Thales, Pythagoras, Aristotle, Hipparchus, Artemidorus, Eratosthenes, Strabo, Plinie, Macrobius, Capella, Virgill, and generally all the auncient Authours; saue Ptolomey, Auicen, and Albertus magnus, thought that of the fiue Zones of heauen, there were but two inhabited: and that the three others by excessiue heat, or extreme cold remained desert. At this day there is nothing more certain, then that they all are inhabited. Plinie, Lactantius, and S. Augustin, thought there were no *Antipodes*: But now we rule ouer them, and trafick with them ordinarily. They which in times past beheld the heauens, found but few mouings, and could scarce perceiue ten; But now (as

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if the knowledge, both of the one, and the other world, had bin by some deſtinie reſerued for our age) they haue bin obſerued in greater number, and more admirable: and two other principall ones added vnto them, to ſerue for a certaine demonſtration of many things appearing in the ſtarres; and to diſcouer the hidden miſteries of nature. *Cosmographie*, and *Aſtrologie*, are ſo beautified, that if Ptolomey the father of them both were aliue againe, he would ſcarce know them, being increaſed in ſuch ſort by the late obſeruations and nauigations. REGIOMONTANVS is reputed the beſt *Aſtronomicus* of this age, and thought to be little inferiour to Anaximander the Mileſian, or Archimedes the Syracuſan. His Maſter Purbachius, the Cardinal of CVSA, and COPERNICVS (being Germains all of them) haue excelled in theſe ſciences. Alſo IOVIANVS PONTANVS hath taken great paines in *Aſtrologie*, being no leſſe happie in proſe, then in verſe and apt for any kind of writing. Volaterran ſaid, that he made verſes with more art then nature: But yet ſo laboured after the imitation of the Auncients, that he hath not had his peere in this age. Crinitus ſpeaking of him, and of MARVLLVS his diſciple, affirmeth, that both the one and thother is abſolute in his kind; and that they two may be compared with the Auncients: deſeruing verie well to be taken for good example, and admired as noeable relicks of antiquitie. *Pranſorius* giueth ſuch teſtimonie of PONTANVS.

Vidimus et Vatem egregium, cui pulchra canenti
Partheniope, Placidusque caua Sebethias ab antro
Plauſerunt, vmbræque, ſacri manesque Maronis:
Qui magnos ſtellarum ortus cantauit, & hortos
Heſperidum, cælique omnes variabilis oras.

SYNCERVS, VIDA, and FRACASTORIVS haue likewiſe deſtroed much in the *Latine* verſe, PETRARCH, and ARIOSTO in the *Italian*. RONSARD, and BELLAY in the *French*. GEORGIVS AGRICOLA a Germain, hath ſo wel acquited himſelf in ſearching the nature of *metalls*, as Ariſtotle, Theophraſtus, Plinie, and other Auncients, ſeeme to haue vnderſtood nothing in compariſon of him. The Earle IOHN of MIRANDVLA, was the honour of his age; and, might well haue bin compared to all the Egiptian, Chaldean, Perſian, Greek, Romain, and Arabian antiquitie, if he had liued.

But it is now time to make an end of this diſcourſe; by which is euidently ſhowen the viciſsitude in all humane affaires, armes, learning, languages, arts, eſtates, lawes, and maners: and how they ceaſe not to ariſe and fall; amending or empairing by turnes. And if the memorie and knowledge of that which is paſt, be the inſtruction of the preſent, and aduertiſement for that which is to come: it is to be feared, leaſt the power, wiſedome, ſciences, bookes, induſtrie, workmanſhipps, and knowledges of the world, being come to ſo great excellencie; doe fall againe, as they haue done in times paſt,

and

and come to decay: by confusion succeeding after this order and perfection; rudenesse after ciuilitie; ignorance after knowledge; and barbarousnes after elegancie. I foresee already in my mind, many strange Nations, differing in fashions, colours, and habites, rushing into Europe as did in old time the Gothes, Hunnes, Lombardes, Vandales, and Saracens; which will destroy our Townes, Cities, Castles, Palaces, and Temples: will change the maners, lawes, languages, and religion; burne the Libraries, spoiling whatsoeuer good things they shall find in these Countries inuaded by them: to the end to abolish the honour and vertue thereof. I foresee warres arising in all Countries, both ciuile and forrein, factions, and diuisions springing, which will profane both diuine and humane whatsoeuer; famines, and pestilences threatning mortall men; the order of nature, the rules of the celestiall motions, and the agreement of the elements breaking off; deluges, and inundations comming on the one side; and excessiue heates, and violent earthquakes on the other: and the world drawing towards an end; bringing with it a confusion of all thinges, and reducing them againe to their auncient and former *Chaos*.

But howbeit, these things proceed (after the opinion of the *Naturalists*) from the fatall law of the world; and haue their natural causes: yet notwithstanding, the euents of them do principally depend on the prouidence of God; who is aboue nature, and who alone doth know the prefixed time, wherein these things shall come to passe. Wherefore, men of good mindes ought not to be amazed or astonished therewith; but rather to take courage vnto them, trauailing carefully, euery one in that vocation whereunto he is called; to thend to preserue to their power so many goodly things lately inuented, or restored; whose losse would be almost irreparable; and to deliuer them ouer to such as come after vs, as we haue receiued them of our auncestours: and namely GOOD LETTERS, as long as it shall please God that they endure. Which we will pray to preserue from indignitie; such as make profession of them worthily; that they may persetuere in this honest studie: amending the Arts, and clearing of the truth, to his praise, honour, and glorie. For this occasion, the better to encourage them, shalbe added an Inquisition on that common saying of men, wherby they haue alwaies maintained, and do maintaine, that *nothing can be said, which hath not bin said before*: that thereby they may vnderstand, that the truth is not wholy discouered; nor all the learning taken vp by our forefathers.

The end of the eleuenth Booke.

WHETHER

WHETHER IT BE TRVE, OR NO,

that there can be nothing said, which hath not bin said before; And that we must by our owne Inuentions, augment the Doctrine of the Auncients: not contenting our selues only with Translations, Expositions, Corrections, and Abridgements of their Writings.

The Twelfth and Last Booke.

THE beginnings of the Artes haue bin small, and the greatest difficultie, was in the first inuenting of them; then by the industrie of the learned, they were by little and little augmented; Correcting such thinges as were euill obserued, and supplying such as were omitted: but yet, without making any thing entierly absolute; whereunto there might nothing be added. Nothing is begon and ended at one time; but by succession of time, things are increased, amended, and become better polished. Almost all the Artes haue bin inuented by *Vse* and Experience; and afterwardes gathered and made by obseruation and reason: and then consequently reduced into better forme, and more certain, by Diuisions, Definitions, Argumentations, and Demonstrations; by generall preceptes and rules drawen from nature; not from opinion, and tending to the same ende: not by staying and resting on that which men had formerly done, said, or written; nor by only imitating of them, after the maner of slouthfull, and cowardly persons: but by the adding of somewhat of their owne, by some that came after, according as the matters from time to time discouered, and cleared themselues; the honour commonly remayning to the last commers, as the most exquisite, and accomplished. By whose example we ought to trauaile courageously, with hope to make our selues better then them; aspiring continually to perfection, which as yet is not seene any where: considering that there remayne more thinges to be sought our, then are alreadie inuented, and founde. And let vs not be so simple, as to attribute so much vnto the Auncients, that wee beleeue that they haue knowen all, and said all; without leauing any thing to be said, by those that should come after them. They haue not bin so arrogant, as to looke that none should meddle, or deale with those matters which they had handeled: But on the contrarie, considering

the difficultie of knowledge, and the weaknes of mans vnderstanding, they haue exhorted others to trauade therein; speaking rather to stir them vp, and prouoke them thereunto, then to keepe them back, or stay them from writing. Let vs not thinke that nature hath giuen them all her good gifts, that she might be barren in time to come: but that as she hath in times past brought foorth certaine notable personages, who haue manifested many of her secrets, so she can againe bring foorth, such as by the influence of heauen, and a singular inclination, by liuelynes of vnderstanding, and perseuerance of labour, shall attaine thither, whither long experience, diligent obseruation, and subtilitie of reason, haue not pierced till this present. She is the same that she was in the former famous ages: The world is such as it was before: The heauen and the time keepe the same order which they did; The Sunne, and thother Planets, haue not changed their courses; and there is no starre remoued out of his place: The Elements haue the same power; men are made of the same matter, & in the same sort disposed as they were in old time. And were not the maner of lyuing corrupted, which we vse, preferring idlenesse before diligence, pleasure before profit, and riches before venue; nothing would let, but this age might bring foorth as eminent personages in Philosophie as were Plato, and Aristotle; in *Physick* as Hippocrates, and Galen; or in the *Mathematicks* as Euclide, Archimedes, and Ptolomey. Considering the help which we receiue of their books, the examples wherwith antiquitie hath instructed vs, so many obseruations, and inuentions sithence their time, and so long experience of all things: In such sort, that (if we consider it well) there was neuer age more happie for the aduancement of learning, then this present; if weying the shortnes of mans life, we resolue to employ our whole endeuour & industrie, on the studie of true knowledge. Wisdom hath not fulfilled her work; much rommineth, and will alwaies remaine: and there will neuer be wanting occasion to add thereunto. Trueth doth offer her selfe to all those that will seek her, and are of capacitie to receiue her: albeit Democritus complayneth, that she is hid in a place as deep as a well, wherhence (in his opinion) it is not possible to draw her foorth. Whosoeuer giueth himself to it in good earnest, shall find alway somewhat to do therin. All the mysteries of God and secrets of nature, are not discouered at one time. The greatest things are difficult, and long in comming. How many are there, not yet reduced into art? How many haue bin first knowen and found out in this age? I say, new lands, new seas, new formes of men, maners, lawes, and customes; new diseases, and new remedies; new waies of the Heauen, and of the Ocean, neuer before found out; and new starres seen? yea, and how many remaine to be knowen by our posteritie? That which is now hidden, with time will come to light; and our successours will wonder that wee were ignorant of them. M. Varro witnesseth, that in the space of a thousand yeares, the Arts were inuented, and augmented; which yet vntill this time are not perfected, and accomplished: But if the perfection of them hath not hitherto bin found, it followeth not therof, that it cannot

be found. For those things which at this day are held to be the greatest, and most admirable, had a time of beginning: and that which is now verie good, was not so at the first; but is increased by little and little, amending from time to time. Certainly, the excellencie in all thinges is slow, difficult, and rare: seing that there is scarcely found in many hundreds, and thousands of yeares, amongst an infinite number of Students, one man worthie of admiration, beeing learned and eloquent indeed; that with a good naturall wit, liuelynes and sharpnes of vnderstanding, experience and vse of things, hath the constancie and pacience to persevere, which are requisite to such an interprise. This notwithstanding, we ought not to faint, or to dispaire; for if there be but small hope to excell and go beyond the best; yet is it an honour to follow them: and if there be no meanes to reach them; yet is it commendable to be second, or third vnto them. It is therefore conuenient to applie our industrie to the searching out of the trueth, as they haue done; and to endeuour to augment the doctrine of the Auncients: without so much subiecting our selues to antiquitie, that we do nothing for our age; and haue no care of our posteritie. Moreouer, many things inuented by the Auncients, are lost. The wisdome of the Egiptians, Persians, Indians, and Bactrians, hath not come vnto vs; many good Greek and Latine Authours are not found; And amongst those that remayne, there are few agreable to the present maners, and affaires. We do not build now adaies after the fashion of Vitruuius; neither tyl the ground, nor plant, according to Varro, or Columella; nor take foode or phylick after the ordinance of Hippocrates, and Galen: We iudge not according to the Ciuil Law of the Romaines; neither plead we as did Demosthenes, and Cicero; or gouerne our common weathes, by the Lawes of Solon, and Lycurgus; or following the politicke precepts of Plato, and Aristotle. We sing not as did the Auncients; neither warre we according to Vegetius: the art militarie being changed; and all kind of armes, both offensiue, and defensiue. Ptolomey in his Cosmographie, doth aduertize men to beleeue the latest trauaylers, touching the longitude, and latitude of places. Aristotle saith, that the *Quadrature* of the *Circle* may be knowen; but that it is not yet found out. Plato affirmeth, that Geometrie was vnperfect in his time, and that *Stereometrie*, and the *Cubyle* wanted. The *Calculations* of the Heauens are not all found true. Vesalius curiously obseruing *Anatomie*, hath found manie poinctes therein omitted by Aristotle, and Galen. Plinie, boasteth that he hath added in the *Historie of liuing creatures*, that which Aristotle was ignorant of. Leonicenus reproueth Plinie of lyes, and errours in manie places. Auerreis hath written against Galene; Galene against Aristotle; and Aristotle against Plato. There is no Authour so accomplished or perfected, in whom one may not finde somewhat wanting, or worthie of reproofe. And that which is worse; there are some men so giuen and so affectionate to antiquitie, that they are ignorant, or haue very smal knowledge,

of the Countrie, and time wherein they liue. They know in euery point how Athens, Lacedemon, Carthage, Persia, & Egipt were gouerned, not knowing the affaires of their owne Countrie; wherin they are strangers: As there are found many among vs, discoursing of the assembly of the *Areopagites*, & of the *Comices* of the Romains; vnderstanding nothing of the counsaile of France, the handling of the reuenewes, and the order of the Parliaments. Is it not then an abuling of studie, and of learning, to dwell continually among the Auncients, and not to endeuour to bring foorth new inuentions, agreeable to the maners, and affaires of this time. When wil we leaue taking of grasse for corne; the flower for the fruit; and the rind for the wood; doing nothing but translate, correct, expound, or abridge, the bookes of the Auncients? who if they had bin also of this mind, not setting themselues to write, or to say any thing, but that which had bin written, or said before; no Art should haue bin inuented: or at least, they had all remained in their beginnings, without receiuing any increase. The perpetuall Imitatours, or alwaies Translatours, or Commentatours, hyding themselues vnder the shadow of others, are verie slaues, and haue no generous courage in them: if they dare not once to do, that which they haue so long time learned. They alwaies distrust themselues, and follow the first in those things, wherin the later haue not agreed with the former; namely, in those which are not yet sought out: and will neuer be found, if we content our selues with that which is alreadie inuented; without adding any thing thereunto. By occasion whereof, I will answere them hencefoorward which obiect, that there are too many bookes.

Certainly, if all that hath bin written by the auncient Philosophers, Historiographers, Oratours, Poets, Physitians, Diuines, and Lawiers, had come to our hands, all had bin full of bookes; and we should haue had no other moueables in our house but bookes: we should be constrained to go, sit, and lie vpon bookes. And yet there remaine so many, and are made from day to day, that the age of man could not suffice to read, not onely the writings in many disciplines; but in one particuler: and seldome are the Inuentories found perfect. The great number serueth rather for charge, then for instruction; and it is much better to read some few that be good; then to wander thorough many which are euill. *Lucian* blameth an ignorant person, which boasted that he had many bookes; and *Martial* mocketh an other, who thought thereby to be accounted learned. Seuen hundred Volumes were found in the Librarie of *Alexandria*, which were all burned together by a mischance of fire. The learned caried their books thither from all parts, as to the Theater of learning; and they read them in the *Museum* which was there, at the plaies ordained for the honour of Apollo, and of the Muses: the vanquishers receiuing great gifts, in the sight and knowledge of all the world; In so much that none were reckoned learned, which had not won some prize there. *Liuie* calleth that great Librarie, a worthy work of kingly care, and magnificence: But *Seneca* saith, that it was neither care, nor magnificence, but a studious pompe or superfluity: & yet not studious; because the K^s. Ptolomeyes had not erected

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it to serue for study, but for a shew and spectacle. As we see many priuate men also which haue gathered many togither, well printed, bound, & gilded: to serue onely for ornaments, which they neuer looke in themselues, nor suffer others for feare of fouling them. Also king ATTALVS assembled at *Pergamus* in emulation of the Ptolomeyes; two hundred thousand volumes which were giuen by Antonius to Cleopatra, & so vanished. There were in the Library of the GORDIANS xl. thousand: and a great number of exquisite ones in that of LVCVLLVS, and AVGVSTVS. There are some at this present very wel furnished; both amongst the Christians, and the Mahometists.

But going by the professions, I haue read that DIDYMVS a *Grammarian* compoled foure thousand books: APPIAN sixe thousand; who was so arrogant, as to say, that he made them immortall, to whom hee dedicated his workes. CICERO said, that if his age were doubled, yet would it not suffice to read all the *Lyrick* verse. *Seneca* thinketh as much of those that haue written of *Logick*. There is no people, nation, citie, common-wealth, seigniorie, countrey, king dom, or empire; but hath his Cronicles and Historie. In *Greece* one only war of *Marathon*, found three hundred Historiographers, & *Plutarch* in his liues alleageth more then two hundred of them. SALVST, and LIVIE are come to vs vnperfect, and faulty: as are also many others of lesse reckoning both Greekes and Romaines. It is not possible to recken the books that are made of *rhisicke*, which hath many times bin changed, and diuided into diuers sects. ARISTOTLE the Philosopher composed iiij. hundred volumes: and VARRO the most learned amongst the Romains as many. The Emperour IVSTINIAN by the excessiue multitude of books which were of the ciuil Law, was constrained to cause the *pandects* to be made: on which contrary to his edict haue bin heaped innumerable comentaries. S. *Iohn* the euangelist saith, that the world is not able to receiue all the books which should bee written of IESVS CHRIST: as appeared in the time following, wherein were infinite written in many languages, concerning the Christian religion; and the exposition of the old and new Testament. ORIGEN alone hath written sixe thousand bookes. The Gothes, Vandales, Alanes, Hunnes, Lombards, Sarazens, Turkes, and Tartarians brought an inestimable losse to the libraries, and corruption to the languages.

Bookes are different also according to the disposition of the times, and inclination of the countries wherein they are made: euen as wines are diuers according to the territorie, qualitie of the aire, and disposition of the yere, the nature of the vine, & industry of the keeper. Euery age hath his peculiar kind of speech; Euery nation and age his phrase: the Greekes and Latins writing after one sort; the Hebrewes, Chaldees, and Arabians after an other. All are not of continuance: and as many are lightly and easily made; so they are eftsoones and incontinently lost. Some are left off for the obscurity, and to affected subtilty and barbarousnes which is in them: Others despised, or neglected as vnprofitable, or consumed by length of time; or destroied by warres, changes of tonges, and of religions; or by being euil written and copied out;

or corrupted, & depraued: In others there is nothing but tedious repetitions; by changing the order, and the words. *Plinie* a man of great reading, saith that in conferring and comparing of authours, he hath found the old writers out word for word by those that were next after them, concealing their names; and choosing rather to be taken in their theft, then to acknowledge the debt. Those which are respected here as holy, are burned elsewhere, as abhomination. The affected to some certaine sect, religion, or profession, are red onely by people of the same sect, religion, and profession. The poemes, orations, epistles, chronicles, histories, comedies, and tragedies, are not loked on, but by such as vnderstand the tongue wherin they are written: & out of it they commonly lose their grace. There are not any which please and satisfy al people, or which are receiued in al places, except they be aduisedly made, with great iudgment, & profound learning, by a singular grace of God, and a rare goodnes of nature resisting against enuious old age, & warranting themselues from the silence of oblinion. Such as seeme to be those of *Plato*, *Aristotle*, *Hippocrates*, & *Ptolomey*: who not content with the images of things, and shadows of opinions, haue sought the truth directly, & haue therefore escaped the iniury of time, of fire, of water, & of wars, among so many nations, & contrary sects, translated into diuers languages; yet keeping stil the same grace, as when they were newly made. For as time aboliseth the opinions that are not wel grounded; so it also cõfirmeth the infallible iudgemẽts of a wise & vnderstanding nature, augmẽting alwaies the reputatiõ of those writers which haue best obserued, & vnderstood it. The iudgment of time discouereth in the end the secret faults of al things, who being the father of truth, and a iudge void of passion, hath alwaies accustomed to giue a iust sentẽce, of the life or death of writings.

But seeing that the arts & sciences begin, & grow, are changed and preserued by care, diligence, remembrance, & meditation, and are lost by negligẽce, slouth, forgetfulnes, and ignorance; it being a thing most requisite that truth should remain amongst men: It behoueth of necessity that the first being abolished, others should come in their places, and that the old bookes being lost, there should be made new. For as other things being subiect to mutatiõ, haue need of continuall generation to renew themselues, and to maintaine eche of them his kinde: So must learning also be prouided for, by seeking of new inuentions, in steede of those that are lost, by changing that which is not well, and by supplying that which is wanting: to the end that it be not decayed; but amended from day to day. For the worlde being made of two things, whereof the one are perpetuall, and others mutable and corruptible: It is certaine that those which are perpetuall, as the heauen, the sonne, the moone, and thother starres, remain, constantly alwaies in one selfe same estate: But they that are moueable doe begin, and end, are borne, and die, do increase, & diminish vncessantly, endeuouring notwithstanding (as much as they may) to comencere and participate of eternity: not by remaining alwaies one and the same (as doe the superiour and diuine thinges) but by continuing their kindes by the meanes of generation, which is an immortall worke in this

morta-

mortalitie. So the plants, and all liuing creatures which cannot endure long, by the necessity of the matter whereof they are made, renew themselues continually, procreating by budds, and seeds, their like. In such sort that by the order of nature the yong do alwaies succeed vnto the old, and the liuing to those that are deceased, their kinds by this meanes remayning immortall. But men being indewed with a diuine and immortal soule, do aspire more to such perpetuity and immortality, endeuouring to remedy that infirmity which they know in themselues: Namely such as haue their bodies most fruitfull, by begetting of children, by whom they hope to perpetuate their name, and lynage; Others that haue their minde better instructed, by bringing forth such fruits as are proper thereunto; as vertues, sciences, learned and elegant writinges, and other such fruits more noble, more admirable, and more durable then those of the body; which they prefer before children, and for which they voluntarily expose themselues to all labours, and dangers; neither sparing their persons nor their goods. Therhence ariseth in good wits the insatiable desire of honor, stirring them vp day and night, not to content themselues with base, and casual things: but to seeke by vertuous deeds, to recompence the shortnes of this life, by the memory of all posterity. Therehence proceedeth the wonderfull desire of making themselues knowne, of leauing a good opinion of them, and getting an immortal renowne. And by how much the better they are, the more they striue to come to this point of immortalitie; which they do so long for. For those most excellent personages, would not haue trauailed as they haue done in times passed; without the hope which they had to be praised, and renowmed, as now they are. Such were the auncient Poets, Orators, Historiographers, Physicians, Philosophers, and Diuines; who haue brought forth so many bookes, which bring them immortall glory; as they themselues being immortall, do teach vnto others pietie, iustice, & equitie, declare the secrets of nature, both in heauen, & in earth; teach the disciplines, contain Histories ful of examples; giue remedies against maladies; and other innumerable helpes, and meanes: without which we should liue worse then beasts; hauing neither religion, learning, nor ciuility. Such were the LAWMAKERS, who began LAWES, and maners of gouernment, giuing to people, honest and durable maners of liuing. Such were the LAWIERS who haue ordered the busines, contracts, and Cases of particular parsons; expounded the Statutes, and ordinances; showing the reason of them; aduertising how they ought to be kept, renewed, or abrogated. Such were the valiant CAPTAINES who did heroycall deedes for the defence, and libertie of their countrey; founded Empires, and monarchies; and builded cities: forgetting all other pleasures, to the end to leaue an immortall memory for the time to come. Such were many notable parsonages; who for hauing showed excellent inuentions, and exercised al vertues, haue bin greatly admired: euen to the deifying of some of them. And if we mislike barennes in the body, with greater reason ought we to detest it in the minde; and aspire to the like immortality, and renowme: the desire whereof is naturally giuen to all parsons,

parsons, to serue for a spur to prick them forward vnto honest actions. The husbandman hateth the fruities ground, and the husband a wife that is barren: And all doe commende him more that by husbandry augmenteth his good, then him wich maintaineth it only in that estate which is faine to him by succession. So in like maner it suffiseth not to know by the book without bringing forth some thing of our selues, whereby to helpe the truth. *Plato* saith that the *Greekes* haue bettered that which they receiued from the *Barbarians*. *Cicero* is of opinion, that the *Italians* haue of themselues better inuented then the *Grecians*, or made that better which they borowed of them. And why should not we endeuour to do the like, amending that which the *Barbarians*, *Greekes*, & *Romaines* haue left vnto vs? There is no want of good wittes, so that they be wel instructed. Peraduenture there are more in one place then in another; but there are found some euery where, as in this countrey of ours, where nature hath shewed her selfe as fauorable as any where elsecreating vs not inferiour to any others, in situation, fertilitie, & commodity of countrey, goodnes of wits, ciuility of maners, equity of Laws, gouernment, and continuance of Monarchie; dexterity both in liberall and mechanical sciences, variety of all things either growing within the countrey, or brought from other places; multitude of publicke schooles well priuiledged, entirichly founded for the institution of youth, and intertainment of Professours, and Teachers.

Wherefore, if all men do thinke that the future belongeth vnto them; they that are Learned must not be negligēt in obtaining of that by the durable monuments of Learning, which others do pretend and seeke by workes of small continuance. But they ought to trauaile to their power, if not in respect of men (who show themselues oftentimes ingrateful towards their benefactors, and enuious of the present vertue) yet at the least for the honour of God. Whose wil is, that we should carefully preserue the arts and sciences, as also all other things necessary for life, and deliuer them ouer from time to time to our posterity, by learned, and elegant writings in good matters: giuing light to the obscure, credit to the doubtful, order to the confused, elegancy to the vnpolished, grace to such as are left of, noueltie to the old, and authoritie to the new.

FINIS.